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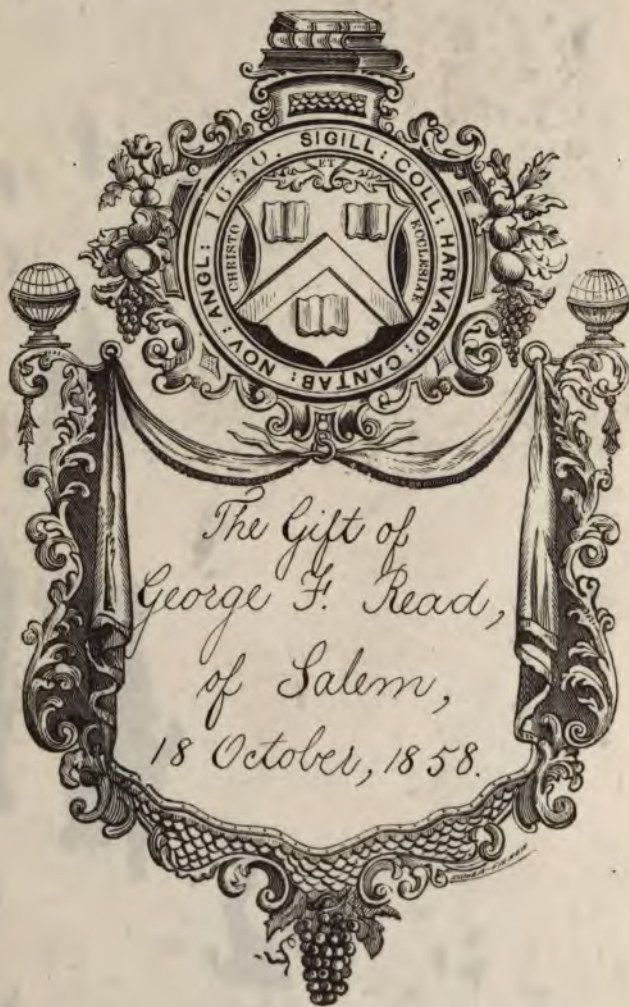
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AN
EXAMINATION
OF THE
MEMOIRS AND WRITINGS
OF
JOSEPH JOHN GURNEY.

BY
WILLIAM HODGSON, JR.

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1

AN EXAMINATION
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JOSEPH JOHN GURNEY.

IN order rightly to appreciate the nature and tendency of the modifications of doctrine and practice, which have been so lamentably introduced into the Society of Friends during the present generation, we must recur to the original characteristics of our profession, as they are to be found in the lives, sufferings, testimonies and writings of the primitive Friends.

To the carnal mind, this profession must ever remain a great mystery—by the soaring intellect of man, strong in self-dependence, it will be undiscovered in its nature, though explained by all the arts of language—to the Jews it will ever be a stumbling block, and to the Greeks, foolishness—yet to those whose minds are humble enough to receive the truth “as a little child,” the great principle at the root of the profession of this people will be found to be, “Christ, the power of God, and the wisdom of God”—even that wisdom, which, though hidden from ages and from generations, is still, as it was two hundred years ago, made manifest to his dependent and obedient children.

The religion of our forefathers was nothing more nor less than “primitive Christianity revived.” It was, and is, a religion for the heart broken under the sense and weight of sin; for the spirit contrited in deep humility before the Lord; for

the mind weaned from the world, but taught of God, and faithful to the Light of His Holy Spirit; for the soul buried with Christ by baptism unto the death of the first Adam, crucified with Christ, renewed by the power of His resurrection, sanctified by His Spirit, and justified by the efficacy of His blood, preserved and strengthened by His Life, and enabled, through obedience to the manifestations of His good Spirit shed abroad in the heart, to walk in acceptance with the Father. It was no half-way work which our forefathers bore testimony unto. The spirit of the world was to be totally renounced and shut out—self-dependence was to be entirely brought down—and the Word nigh in the heart, the engrafted Word, the Emanuel, God with us, Christ within the hope of glory, was to be looked to in faith and faithfulness, without reasoning with flesh and blood.

In reference to the revival of this pure profession of Christianity by means of the ministry of Geo. Fox, and his fellow-labourers, Wm. Penn says, (*Rise and Prog.*, p. 20,) “That which people had been vainly seeking *without*, with much pains and cost, they by this ministry found *within*, where it was they wanted what they sought for, viz: the right way to peace with God. For they were directed to the Light of Jesus Christ within them, as the seed and leaven of the Kingdom of God; near all, because in all, and God’s talent to all; a faithful and true witness, and just monitor in every bosom; the gift and grace of God, to life and salvation, that appears to all, though few regard it.’

(p. 23.) “And as their testimony was to the principle of God in man, the precious pearl and leaven of the Kingdom, as the only blessed means appointed of God to quicken, convince and sanctify man, so they opened to them what it was in itself, and what it was given to them for; how they might know it from their own spirit, and that of the subtle appearance of the evil one; and what it would do for all those whose minds are turned off from the vanity of the world, and its lifeless ways and teachers, and adhere to this blessed Light in themselves, which discovers and condemns sin in all its appearances, and shows how to overcome it, if minded and obeyed in its holy manifestations and convictions, &c.”

(p. 24.) “But these experimental preachers of glad tidings of God’s truth and kingdom, could not run when they list, or

pray or preach when they pleased ; but as Christ their Redeemer prepared and moved them by his own blessed Spirit ; for which they waited in their services and meetings, and spoke as that gave them utterance ; and which was as those having authority, and not like the dreaming, dry and formal Pharisees."

(p. 26.) "I have already touched upon their fundamental principle, which is as the corner-stone of their fabric ; and, indeed, to speak eminently and properly, their characteristic, or main distinguishing point or principle, viz: The light of Christ within, as God's gift for man's salvation. This, I say, is as the root of the goodly tree of doctrines that grew and branched out from it, &c."

And further, in regard to these primitive ministers, he adds : (p. 47,) "they were changed men themselves, before they went about to change others. Their hearts were rent, as well as their garments ; and they knew the power and work of God upon them. And this was seen by the great alteration it made, and their stricter course of life and more godly conversation that immediately followed upon it.

"They went not forth, or preached in their own time or will, but in the will of God ; and spoke not their own studied matter, but as they were opened and moved of his Spirit ; with which they were well acquainted in their own conversion ; which cannot be expressed to carnal men, so as to give them any intelligible account ; for to such, it is, as Christ said, like the blowing of the wind, which no man knows whence it cometh, or whither it goeth. Yet this proof and seal went along with their ministry, that many were turned from their lifeless professions, and the evil of their ways, to an inward and experimental knowledge of God, and an holy life, as thousands can witness. And as they freely received what they had to say from the Lord, so they freely administered it to others."

And, (p. 52,) he mentions the following, as being what they had to declare of the "primitive message, revived in their spirits, by the good Spirit and power of God, viz: That God is light, and in Him is no darkness at all ; and that He has sent his Son a light into the world, to enlighten all men in order to salvation ; and that they that say they have fellowship with God, and are his children and people, and yet walk

in darkness, (viz: in disobedience to the light in their consciences,) and after the vanity of this world, they lie, and do not the truth. But that all such as love the light, and bring their deeds to it, and walk in the light, as God is light, the blood of Jesus Christ his Son, should cleanse them from all sin."

Afterwards, speaking of the people gathered by this ministry, Wm. Penn says, (p. 81:) "We held the truth in the spirit of it, and not in our own spirits, or after our own will and affections; they were bowed and brought into subjection, insomuch that it was visible to them that knew us. We did not think ourselves at our own disposal, to go where we list, or say or do what we list, or when we list. Our liberty stood in the liberty of the Spirit of Truth; and no pleasure, no profit, no fear, no favour could draw us from this retired, strict and watchful frame. We were so far from seeking occasions of company, that we avoided them what we could; pursuing our own business with moderation, instead of meddling with other people's, unnecessarily. Our words were few and savoury, our looks composed and weighty, and our whole deportment very observable. True it is, that this retired and strict sort of life from the liberty of the conversation of the world, exposed us to the censures of many, as humourists, conceited, and self-righteous persons, &c. But it was our preservation from many snares, to which others were continually exposed, by the prevalency of the lust of the eye, the lust of the flesh, and the pride of life, that wanted no occasions or temptations to excite them abroad in the converse of the world, &c."

To the same purport is the testimony given by Robert Barclay, in his "Apology for the true Christian Divinity;" (Prop. vi. sect. 24,) where, speaking of the Society in that day, he says:

"Glory to God forever! who hath chosen us as first-fruits to Himself in this day, wherein He is arisen to plead with the nations, and therefore hath sent us forth to preach this everlasting gospel unto all, Christ nigh to all, the Light in all, the Seed sown in the hearts of all, that men may come and apply their minds to it. And we rejoice that we have been made to lay down our wisdom and learning, (such of us as have had some of it,) and our carnal reasoning, to learn of Jesus; and

sit down at the feet of Jesus in our hearts, and hear him, who there makes all things manifest, and reproves all things by His Light. (Eph. v. 13.) For many are wise and learned in the notion, in the letter of the Scripture, as the Pharisees were, and can speak much of Christ, and plead strongly against infidels, Turks, and Jews, and it may be also against some *heresies*, who, in the meantime, are crucifying Christ in the small appearance of his seed in their hearts. Oh! better were it to be stripped and naked of all, to account it as dross and dung, and become a fool for Christ's sake, thus knowing Him to teach thee in thy heart, so as thou mayst witness him raised there, feel the virtue of his cross there, and say with the apostle, I glory in nothing, save in the cross of Christ, whereby I am crucified to the world, and the world unto me. This is better than to write thousands of commentaries, and to preach many sermons. And it is thus to preach Christ, and direct people to his pure Light in the heart, that God hath raised us up; and for which the wise men of this world account us fools; because by the operation of this cross of Christ in our hearts, we have denied our own wisdom and wills in many things, and have forsaken the vain worships, fashions, and customs of this world." * * *

"But some, confiding in an external, barren faith, think all is well, if they do but firmly believe that He died for their sins past, present, and to come; while in the meantime Christ lies crucified and slain, and is daily resisted and gainsaid in his appearance in their hearts. Thus, from a sense of this blindness and ignorance that is come over Christendom, it is that we are led and moved of the Lord so constantly and frequently to call all, invite all, request all, to turn to the light in them, to mind the light in them, to believe in Christ, as he is in them: and that in the name, power, and authority of the Lord, not in school-arguments and distinctions, (for which many of the wise men of this world account us fools and mad-men,) we do charge and command them to lay aside their wisdom, to come down out of that proud, airy, brain-knowledge, and to stop that mouth, how eloquent soever to the worldly ear it may appear, and to be silent, and sit down as in the dust, and to mind the light of Christ in their own consciences: which, if minded, they would find as a *sharp two-edged sword* in their

hearts, and as a *fire* and a *hammer*, that would knock against and burn up all that carnal, gathered, natural stuff, and make the stoutest of them all tremble, and become *Quakers* indeed, &c."

So also that heavenly-minded man, Isaac Penington, who has been surpassed by few since the days of the apostles, in a deep experimental acquaintance with the mysteries of the Kingdom or reign of Christ. He says, (Works, vol. 4. p. 194,) "We are a people who have been greatly distressed (many of us) for want of that life and power which was revealed in the Apostles' days. We are a race of travellers, who have been travelling out of the nature, wisdom, spirit, and course of this world, (which is vain and passeth away,) towards our resting-place. We have wandered from mountain to hill, from one way of religion to another, seeking after Him whom our souls dearly loved. Indeed the watchmen have often laughed at us and mocked us, wishing us to return to them; but that would not still the cry of our souls, which were sick with earnest desire, not after formal ways of religion, but after life and immortality, that it might be again brought to light, (as it had been in the apostles' days,) and our souls made partakers thereof. Now, after many a weary step, and deep sickness of heart, when we were come even near to despair of ever finding or enjoying what our souls so sorely longed after, it pleased the Lord at length in his tender mercy to appear among us, and by the directions of his Holy Spirit to turn our minds inward; showing us, that *that* which we sought without, was to be found within; telling us that *there* was the kingdom, which was not to be found by observations without, but by meeting with, and subjecting to, the light and power of life within. And when we were solicitous how to know it from the darkness and deceit within, this answer was given us from the Lord:—Its nature will discover itself; it will turn against all darkness and deceit in the heart; it will find out and reprove whatever is reprobable, and furnish the soul with strength against it. Oh! blessed sound from the Lord God of life, who thus drew our hearts to wait upon Him, and showed us how to wait, and what to wait for, and where we might meet with that which our hearts so exceedingly desired and panted after! And truly, as our minds were thus turned inwards, the holy light did shine upon

us from the Sun of righteousness, and the pure life and nature from the Son of God did spring up in us; and we felt the power of God revealed in our hearts, and the old image of sin and unrighteousness daily defacing, and our souls creating anew (in Christ Jesus) into the holy and heavenly image. So that here we felt the mercy of God, which saved his people in all ages, reaching to us also; and his Spirit regenerating, renewing, and washing us, with the water and blood which cleanseth. And as we were regenerated and renewed more and more, so we were still washed more and more, and came more into fellowship with Christ in his death; and were also raised up by Him more and more into his life, and taught to set our affections more on things above, and less on things below; which are of an ensnaring and entangling nature; in which the minds of the sons of men are held captive, until they meet with that royal, excellent, noble Spirit and power, which breaks the chains and fetters of darkness, and redeems out of them. And now we can testify, (in true sense, and in the evidence and demonstration of God's Spirit,) that not by working, willing, or running of ourselves; not by any works of righteousness which we had done or could do; but by the tender mercy of God visiting, and by the operation of His Holy Spirit upon us, (in and through regenerating, renewing, and washing us from that which defiled and stained our souls, and made them guilty in his sight, and liable to his wrath,) were we saved from the wrath to come, and from the ways of transgression wherein we walked before our God thus visited us.

“Now it is the sincere desire of our souls, that this tender mercy of God might take effect on others also; and that they might likewise be lighted by Him to the place where Wisdom teacheth her children, and where the true redemption of the soul is witnessed; and the true knowledge of the Father and of Christ (which is life eternal,) given and received; that people might not be hardened to destruction, and deceived of their souls, by a foolish and vain religion, wherein is not the substance and kernel, (which alone can nourish up to life eternal,) but only some show and appearance thereof, which cannot really satisfy that which is indeed begotten and born of God's Spirit.”

And in another place, (Works, vol. i. p. 90,) Isaac Penington says:

“Now mark, we are not persons that have shot up out of the old root into another appearance, as one seed hath done out of another, till many are come up one after another, the ground still remaining the same out of which they all grew; but that ground hath been shaken and shaking, destroyed and destroying, removed and removing in us; and the old root of Jesse hath been made manifest in us, and we have been transplanted by the everlasting power of life, and a real change brought forth in us out of that spirit wherein the world lives and worships, into another spirit, into which nothing which is of the world can enter. And here we have met with the call of God, the conversion to God, the regeneration in God, the justification, the sanctification, the wisdom, the redemption, the true life and power of God, which the world cannot so much as bear the name of. And what we are made of God in Christ, we know to be truth, and no lie; and when we testify of this to the world, in the measure of the life of God in us, we speak truth, and no lie; though the world, which knoweth not the truth, cannot hear our voice.

“Now our work in the world is to hold forth the virtues of Him that hath called us; to live like God; not to own anything in the world, which God doth not own; to forget our country, our kindred, our father's house, and to live like persons of another country, of another kindred, of another family; not to do anything of ourselves, and which is pleasing to the old nature; but all our words, all our conversation, yea, every thought in us, is to become new. Whatever comes from us, is to come from the new principle of life in us, and to answer that in others; but we must not please the old nature at all in ourselves, nor in any else. And walking faithfully thus with God, we have a reward at present, and a crown in the end, which doth and will countervail all the reproaches and hardships we do or can meet with in the world.

“We are also to be witnesses for God, and to propagate his life in the world; to be instruments in his hand to bring others out of death and captivity, into true life and liberty. We are to fight against the powers of darkness everywhere, as the Lord calleth us forth. And this we are to do in His wisdom, according to His will, in His power, and in His love, sweetness and

meekness. We are not to take ways according to our own wisdom, but there must be a strict watch set in the life, lest that get up again; nor must we speak such words as man's wisdom would call wise; nor may we go in our own will to seek any; but the Lord must go before. Nor may we make use of our own strength, but feel His arm in our weakness. Nor may we go forth in that love, sweetness or meekness, which is pleasing to the fleshly mind; but we must be true to God, handling the sword skilfully and faithfully, judging and cutting down the transgressor in the power and authority of God: and when the meek, the lowly, the humble thing is reached and raised, then the true love, the sweetness, the tenderness, the meekness must go forth to that. The Lord God is rough with the transgressor; and all along the Scripture heweth and judgeth him; and if we come forth in the same spirit, we shall find the same leadings where we meet with the same thing: for the Lord God will never be tender there; nor can that which comes from Him, lives in him, is led by him, be tender there, where He is not."

And in still another place, (Works, vol. i. p. 120,) this emphatic writer expresses himself as follows:—

"And indeed, in the true religion, and in every exercise of it, man's wisdom is kept out, and nailed to the cross; by which means the immortal life is raised, and grows in the true disciple. He believes, he hopes, he waits, he prays, he mourns, he rejoices, he obeys, &c., in the cross to the mortal part; even to the wise Egyptian part in himself; not as man's wisdom teacheth, or would teach, or can teach any of these things; for his sacrifice is still an abomination, (O wise man! abase thyself before the Lord in his Spirit, that thou mayst read this and live!)—but as the life teacheth, as the wisdom from above teacheth, which breaketh down, shutteth up, confoundeth and destroyeth man's wisdom, while He is teaching his babe."

This was Isaac Penington's experience and description of the work of true religion.

It may thus be seen that the religion of these our forefathers was of no superficial character, easily put on like a garment; but that, (as John the Baptist testified, respecting the operation of the religion of Christ,) "the axe was laid to the root of the trees;" that the corrupt root being destroyed, the evil branches might wither and decay, and give place to the plant

of renown, the planting of the Lord himself, to grow, that He might be glorified.

The nature and efficacy of this religion may be further gathered from what George Fox says, in regard to his own commission from the Lord to preach the Gospel.—(Journ. Leeds ed., p. 113, vol. 1.)

“Now,” says he, “when the Lord God and his Son Jesus Christ sent me forth into the world, to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation, and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any.

“But with and by this divine power and Spirit of God, and Light of Jesus, I was to bring people off from all their own ways, to Christ the new and living way; and from their churches, which men had made and gathered, to the church in God, the general assembly written in heaven, which Christ is the head of; and off from the world’s teachers, made by men, to learn of Christ, who is the way, the truth, and the life, of whom the Father said, ‘This is my beloved Son, hear ye Him;’ and off from all the world’s worships, to know the Spirit of Truth in the inward parts, and to be led thereby; that in it they might worship the Father of spirits, who seeks such to worship him: which Spirit they that worshipped not in, knew not what they worshipped: and I was to bring people off from all the world’s religions, which are vain; that they might know the pure religion, &c.” * * * “I was to bring them off from all the world’s fellowships, and prayings and singings, which stood in forms without power; that their fellowship might be in the Holy Ghost, and in the eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the Spirit, and with the grace that comes by Jesus; making melody in their hearts to the Lord, &c.”

Here we may see that there was no place left for that temper of mind which would seek honour from man, or give honour to man, to please and promote that in him which ought to be given over unto the fire of the Lord’s jealousy. There could be no cherishing of a fellowship with worldly tendencies in any, nor with that, in the professors of the name of Christ, and especi-

ally in those who took upon them to teach the people religion, which was of the apostacy from pure spiritual christianity, and calculated to conceal from the view of the nations, the glory of that bright and morning star which had arisen in the Gospel day, and to keep them in the outer court, dazzled with the outside of religion, but unacquainted with the mystery of godliness, and with the full efficacy of that baptism which is with the Holy Ghost and with fire, and will thoroughly cleanse the soul. It is important for us to keep these features in view, when we come to look upon the practices and doctrines developed in the Memoirs and writings of Joseph John Gurney.

When it is considered that the writings of this well-known author, in conjunction with his indefatigable exertions as a professed minister in the Society of Friends, and the influence which his social position and wealth gave him in the community at large, have mainly contributed to promote that lamentable schism and wide-spread departure from our ancient standard of doctrine and practice, which has gradually manifested itself in the Society, both in England and America, within the last twenty-five years, it must be a matter of no common or trifling interest, to arrive at clear views in relation to the difference between his writings and those of our early Friends, and their practical effect on the whole Society. It is manifest, on looking over the state of the Society in England for the past half century or more, that the ground was gradually becoming prepared for the successful sowing of the seeds which have of late ripened into obvious departure and schism, as it was in America for the heresy of Elias Hicks. It may, perhaps, be said, that in both England and America, a portion of the zeal brought into action against the errors of the latter and his adherents, being not according to the pure dictates of divine wisdom and a perfect knowledge of the Master's will, nor under the guidance and limitation of the Light of Christ, but mixed with the will and wisdom of man, has contributed its share towards preparing the soil for the growth of this seed among us, the bitter fruit of which we are now reaping. Much might be written to show that a characteristic portion, at least, of the views of Joseph John Gurney, were held by him in common with many of his contemporaries, and some even of his elders; yet does not the admission of this circumstance mili-

tate against the fact, that these views had never before been embodied and developed, so as to assume a tangible form in the eye of the community at large. So that his writings are fairly considered as the repository of those modifications of our ancient doctrines, which are producing so much trouble at the present day. Very industrious have been, and still are, the attempts to make it appear that this author was sound in his doctrines, notwithstanding all the allegations to the contrary; and many of our members, on both sides of the Atlantic, are so sorrowfully ignorant of the real state of the case, as to lend a ready ear to the assertion, that he has been falsely and unfairly accused.

It appears that Joseph John Gurney left behind him at least sixteen volumes of autobiography in manuscript, besides a great amount of papers and letters; out of which has been compiled a Memoir, contained in two octavo volumes. It is not stated by the editor, what was the character of the very large amount of matter rejected in the labour of compiling the work for publication; but it was evidently such as was not, in his estimation, needful to appear in a work undertaken mainly for the purpose of proving him to have been a Friend in his views and feelings. The public having no means of unveiling the obscurity to which the remainder of the sixteen manuscript volumes is thus consigned, we may take it for granted (if we can) that they were of equal consistency with the parts brought forth to light. The work is an elaborate eulogy; and may be acknowledged to furnish sufficient evidence of the amiable and affectionate feelings of the subject of it, of his high cultivation, of his very respectable literary acquirements, and of his untiring activity in works intended to ameliorate the moral and social condition of his fellow-creatures. There can be no doubt that he was a sincere well-wisher to his fellow-men, and desirous of promoting their welfare, according to his own notions of what he conceived to be christian truth. That his views fell very far short of the standard aimed at by genuine Quakerism, it is the object of the following pages to make apparent.

We may see from the Memoirs, that from his very infancy, Joseph John Gurney was subjected to influences ill adapted to promote an education in accordance with the principles of the Society of Friends. His father was by no means consistent in

his own practice, with the strictness of life enjoined by his profession in its purity ; and several of the teachers intrusted with the charge of the son, if not all of them, were of other professions in religion. The world evidently had great allurements at Earlham Hall ; so much so, that it would appear as if nothing but the powerful operations of Divine Grace, submitted to in all humility from day to day, and from year to year, could enable the youthful mind to withstand their influence. This circumstance has been made a plea, by some who could not deny that there were short-comings, and discrepancies between Joseph John Gurney and our ancient Friends. We have been told that allowance should be made for his education and early associations. But Divine Grace is sufficient for all emergencies ; and if obeyed without reserve, will lead into a conformity to the Divine will, whatever may have been the prejudices of our education. This was exemplified in the cases of William Penn, Isaac Penington, Robert Barclay, Thomas Story, and numerous others, for whom no such allowance is asked, because they had learned, in the school of Christ, that which brought them into a holy uniformity of sentiment and practice with His church and people ; and they needed no excuses to be made for them. Indeed it is very remarkable that among the many thousands of faithful men and women who were brought together into a visibly gathered Church by the one Spirit, to sit under Christ's own teaching, there was no appearance of discrepancy of doctrine or practice, nor any difficulty in knowing the nature of "the hope that was in them," or in giving a reason for that hope, in "the form of sound words." The uniformity of all their writers on doctrines is such, as to furnish of itself a strong confirmation to the belief that they were guided and instructed by that Holy Spirit which was promised to "lead and guide into all truth," and whose manifestations are not *yea* to one individual or period of the world, and *no* to another, but unchangeably the same, *yea* and *amen* for ever !

We have a right therefore to expect, that if Quakerism is, as it has all along professed to be, nothing more nor less than "Primitive Christianity Revived," the professors thereof should in every age speak the same language, hold the same principles, show forth the same self-denying life, in obedience to

their Lord and Master. And we have thus the privilege of concluding that if any one, under that profession, undertakes to promulgate another doctrine, which those worthy forefathers in the truth had not learned, or to bring in other sentiments and practices, which they had repudiated as belonging to the world and its religion, such an one is not of the same school, and has no right claim to be considered as belonging to the same visibly gathered church. All attempts to promote his claims and influence in that character, must tend to variance, and finally to schism.

It is necessary however that it should be clearly understood, that the opponents of the system developed in the life and writings of J. J. Gurney, do not deny that he held many sentiments in common with the Society. It is obvious that he did so, and equally obvious that if he had not done so, the danger of injury from his errors would have been greatly lessened by the facility with which those errors would have been at once detected. It may readily be granted that the account of his early life as a Friend, shows a real attachment to the Society, and gives ground to believe that he was many times favored with divine visitations of good to his soul. Yet there is also solid ground to believe and to lament, that, during the course of his very active career, the full efficacy of such visitations was frustrated, that self was not crucified and laid at the feet of Jesus, that the baptism into His death was not witnessed, that the world and its principles of action were not thoroughly given up, that the pure light of Christ in the secret of the soul was not allowed to have the pre-eminence, and to be acknowledged as the all-sufficient guide into the way of peace; and consequently that his views were superficial, and the work of religion was prevented from advancing to the clearness, and brightness, and purity of "the perfect day." Yet in this half-way house he rested, and was induced to believe that it was that degree of attainment which warranted him in undertaking the functions of Gospel ministry and religious authorship. In this latter capacity, his pen was very prolific; and it is said that hundreds of thousands of copies of his various productions have been circulated in Europe and America.

Another circumstance should be borne in mind by the reader of J. J. Gurney's life and writings, in attempting to form a

just estimate of his example and sentiments. He was, as above mentioned, possessed of amiable, social dispositions as a man; he was also fond of both giving and receiving admiration; and, with these tendencies, he was naturally very much influenced, from time to time, by those with whom he associated. This would of itself (in the absence of a firm and solid establishment in the truth) be likely to produce fluctuations in the shades of opinion; and accordingly we find him at some times nearer to the true sentiments of Quakerism than at others. This may in part account for some appearances of contradiction in the doctrines advocated, or at least put forth, by him at different times; but we cannot receive, as an exculpation from error, the fact that at other times error was avoided. Sound doctrines and opinions may have been frequently advocated; yet if, in his publications, which must be taken as the work, not of a moment, but of continued and studious thought, we find unsound sentiments put forth, and these sentiments remain uncontradicted or undisavowed for years, notwithstanding the known uneasiness of some of his brethren on their account, it is not assuming an unreasonable conclusion, but one essential to the safety of the church, to judge the author accountable for such unsound sentiments, unless clear satisfaction is obtained to the contrary. And to this end, the mere expunging from subsequent editions, of an obnoxious passage, without disavowing the doctrine, and especially while the general tenor of his writings remains unchanged, is by no means sufficient to clear away the allegation of injury to the truth.

The first important work of a religious character published by J. J. Gurney, was his "Letter to a Friend, on the Authority, Purpose, and Effects of Christianity." This was issued early in the year 1824; and so rapidly was it circulated, either by sale or gratuitous distribution, that the next year saw the "twentieth edition." It will not be needful to dwell long on this little book. It seems clearly discernible that the system of religion therein developed, was short of the full view of Christianity, as it was held by Barclay and other ancient writers; yet as no suspicions of shortness were entertained at that time by the Society, and the work was rather of a general nature, it passed without much scrutiny. It is, however, very clear, that Robert Barclay or William Penn would not have

written a work on the "authority, purpose and effects" of Christianity, without giving a far more prominent place therein to the *work of the Holy Spirit in the soul*, as the great enlightener, "the true Light which lighteth every man that cometh into the world," showing man his condition and his duty, and enabling him, if co-operated with in living faith, to come up in acceptance with the Almighty. This was a negative defect in the work, which ought to have been observed, but which seems to have been lost sight of in the admiration elicited by his advocacy of the divinity of Christ. On page 37 (we quote from the 20th edition) is an important omission, in describing "the doctrine of the Bible respecting our Lord and Saviour, Jesus Christ," and enumerating His attributes and the circumstances related of Him. The sentence is a long one, taking up about two pages and a half, and the latter part of it is the only portion which we have to do with, in regard to this matter.

" — that He ascended to the right hand of the Majesty on high, " being restored to that state of infinite and unsearchable glory, which " He possessed in the Father's presence before the world began—that " now He is exalted of the Father, far above all principality, and power, " and might, and dominion, and every name that is named, not only " in this world, but also in that which is to come—finally, that He will " bring to a termination the whole economy or dispensation of which " He is the Mediator, by coming again with all His holy angels, for the " final and universal judgment of quick and dead." (Scripture references omitted.)

Now we need scarcely inform the reader who is truly one with our ancient Friends, that the doctrine of the coming of Christ, "a second time," viz: by his Spirit into the hearts of believers, "without sin, unto salvation," whereby he dwells in the faithful soul, was a prominent one in their estimation; and it ought to have found a place in the above enumeration of the offices of our Saviour, had the author been one with them on that important practical point. This deficiency does not appear to be at all made up by what he afterwards says respecting "*indemnity and cure*." On the next page, (p. 38,) he makes use of a term applied to Christ, which Friends have always thought objectionable, in speaking of the awful nature of the Godhead.

—"and I may commence by putting a very simple question: What
 " could be the mighty and equivalent purpose for which this infinitely
 " glorious *Person*, the Son of God, who is one with the Father?" &c.

This was another symptom, which appears to have eluded observation at the time, showing that there was at least an *edging* towards discarding the ground on which our early writers took their stand.

It seems, however, not improbable that he was, himself, at this time, not aware how much he really differed from true Friends in some points of doctrine; for he could write, in the 7th month of this year, (1824,) to his sister, Elizabeth Fry, in the following terms; and doubtless he was sincere, though seeing "through a glass darkly," and consequently not discerning the full depth and excellency of the pure Truth, as professed by faithful Friends from the beginning. He says, (Memoirs, p. 272, vol. i. Amer. Ed.):—

" It appears to me that ours is not what some would make it out to
 " be, a narrow system of human construction, but the absence of sys-
 " tem, the natural result of genuine and unmixed Christianity. This
 " is what Quakerism ought to be; and what it is, when the life of truth
 " has full sway with us."

Yet it may be perceived that even here, he does not say that "this is what Quakerism *was*, in the profession and life of our forefathers;" but, what it "ought to be, and what it is, when the life of truth has full sway with us." So that at best, his encomium is of doubtful application, for we know not what he had in his own view, in speaking of "what Quakerism ought to be." But we know that fourteen years after this, he said in his tract on "Misinterpretations of Scripture:"

" Were I required to define Quakerism, I would not describe it as the
 " system so elaborately wrought out by a Barclay, or as the doctrine
 " and maxims of a Penn, or as the deep and refined views of a Pening-
 " ton; for all these authors have their defects as well as their excel-
 " lencies: I should call it the religion of the New Testament of our
 " Lord and Saviour Jesus Christ, without diminution, without addition,
 " and without compromise."

Does he not here obviously set aside the authority of our early exponents of Christian doctrine?

During the year 1824, J. J. Gurney likewise published his second work of a religious nature, viz: his "Observations on

the Religious Peculiarities of the Society of Friends;" or, as it was subsequently styled, "Observations on the Distinguishing Views," &c. This book passed through at least four editions during that year, one of them being almost, if not entirely, gratuitously distributed.

It would be at once in vain and unjust to deny that this work contains much that is beautiful and attractive in an argumentative aspect, and many passages on different points of doctrine and religious practice, which seem to uphold our genuine principles. If it had not been so, the work would never have made its way among such a people as Friends. Indeed the first edition (although bearing the same evidence that is to be found in the generality of his works, that the views presented had been arrived at by the author mainly by dint of learning and research, or by intimate association with others holding the same views,) was comparatively, though not entirely, free from what might be pointed out as palpably unsound. The seventh edition, however, published in 1834, with considerable additions, contained more of objectionable matter; and consequently we shall refer to that, in order to notice the particular passages in which these erroneous views occur.

Passing over for the present certain indications of a defective appreciation of the essentially superior position as Christians, held by the Society of Friends, and of the corruptions of Christianity which have in reality caused the difference between others and ourselves; we may pause a little to point the reader's attention to the remarkable fact, that in a work so elaborately wrought out to describe the distinguishing views of the Society of Friends, there is an entire omission of the doctrine of Christian Perfection; which our early Friends suffered so much for, which they uniformly held forth as an integral part of Divine truth, and which they maintained was to be aimed at by the disciple, and experienced also, through continued faithful obedience to the Light of Christ. It was a doctrine of the greatest importance, striking as it did directly at the flesh-pleasing tenet, that a freedom from sin in this life was not to be expected. It was a doctrine necessarily springing from that holy root which Friends avowed to be the fundamental practical ground of all true religion, viz: the universal and saving Light; universal in its offer to all mankind through the death of Christ,

and saving, by its efficacy to destroy the thralldom and power of sin.

It bespoke a weak and dim-sighted condition of the Church, that this deficiency should never have been noticed in such a work. It left a peculiar vacuity, which ought to have awakened an inquiry as to the cause, and of what it was a symptom.

Robert Barclay has a distinct "Proposition" of his Apology on this very subject, and states the doctrine thus: (Prop. viii.)

"In whom this pure and holy birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the Truth; so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect *perfect*; yet doth this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord."

And in Section 8th, on the same subject, he says:

"And as this perfection or freedom from sin is attained and made possible where the gospel and inward law of the Spirit is received and known, so the ignorance hereof has been and is an occasion of opposing this truth. For man not minding the light, or law within his heart, which not only discovers sin but leads out of it, and so being a stranger to the new life and birth that is born of God, which naturally does His will, and cannot of its own nature transgress the commandments of God, doth, I say, in his natural state look at the commandments as they are without him in the letter; and finding himself re-proved and convicted, is by the letter killed, but not made alive. So man, finding himself wounded, and not applying himself inwardly to that which can heal, labours in his own will after a conformity to the law as it is without him, which he can never obtain, but finds the more he wrestles, the more he falleth short. So this is the *Jew* still in effect, with his carnal commandment, with the law without, in the *first covenant* state, which makes not the comers thereunto perfect, as pertaining to the conscience; though they may have here a notion of Christianity, and an external faith in Christ. This hath made them strain and wrest the Scriptures for an *imputative righteousness* wholly without them, to cover their impuri-

ties; and this hath made them imagine an acceptance with God possible, though they suppose it impossible to obey Christ's commands."

In unison with the above, Isaac Penington (Works, Vol. iv. p. 258,) expresses himself in the following emphatic manner:

"Is it not the will of God, that his people and children should be 'sanctified throughout,' in soul, in body, in spirit? Is it not the will of Christ, that his disciples should 'be perfect,' as their heavenly Father is perfect? Did he not bid them pray, 'Thy Kingdom come, thy will be done in earth, as it is in heaven?' And would he never have them believe and expect that it should be done in earth as it is in heaven? Doth not he who hath the true, pure, living hope, (which anchors within the veil,) 'purify himself, even as He is pure?' Is not this the way to enjoy the promises of God's holy presence, (who tabernacleth in his people that are cleansed and sanctified,) to 'cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in God's fear?' Will God dwell in an unholy temple? Will he dwell where sin dwells? He may indeed to such, when at any time they are tender and truly melted before Him, be to them as a wayfaring man that tarries for a night; but he will not take up his abode there, walk there, sup there, and give them to sup with him.

"Hath not Christ received all power both in Heaven and earth from his Father? Is not this the end of receiving his power, to bring down the soul's enemies, and to purify and sanctify his church, that it may be without spot, or wrinkle, or any such thing? Is He not the Captain of our salvation, anointed to fight the battles of the Lord? Where is the fight? Where is the strong man to be found, cast out, his goods spoiled, and the house emptied of him, and all that belongs to him? Is not Christ the 'author of faith,' the 'finisher of faith?' And doth not he carry on the 'work of faith with power?' And what is the work of faith? Is it not to fight with and overcome sin? to be too hard for the enemy at all his weapons? Is there not a 'whole armour of light,' life, and salvation prepared? What is it prepared for? Is it not that the children of light should be wholly armed with it? Were there never any wholly armed with it; or can the enemy prevail on those that are wholly armed with it? Are those that are armed

with it afraid of the enemy, his power, his snares, his wiles ? Or are they bold in the faith, following on, in the spiritual battles, him who rideth before them, conquering and to conquer ?

“ Oh that men’s eyes were opened by the Lord ! Then might they see the glory of truth, in the pure light which shines from God’s holy mountain, &c.”

It seemed needful to dwell a little on this subject, as it is a prominent deficiency in the work now under notice, and yet has been entirely overlooked. By this it is not intended to deny that J. J. Gurney has repeatedly, here and elsewhere, inculcated the idea that the work of the Spirit is to sanctify the soul of the believer. This he does, in common with the so-called “evangelical” writers of other religious persuasions ; but it is believed that we may safely say, that never, in any of his works, has he acknowledged this great doctrine of freedom from sin, as held by Friends, to be an integral and necessary portion of our testimony against the defective systems of religion prevalent in the world. Yet it is a practical point in our profession, of vital importance.

We will now pass to the consideration of some passages in the work, quoting, as above-mentioned, from the seventh edition ; and for the sake of brevity, it will be needful to confine ourselves principally to extracts from his book, and to such extracts on the other hand from our early writers as are requisite to show the discrepancy between the parties.

(*Distinguishing Views*, p. 11.)—J. J. Gurney says on the subject of the Scriptures:—

“ If we assert the essential superiority of the Holy Spirit, it is not that
 “ we regard the sacred writings as a fallible standard, or do not truly
 “ reverence them ; but *only* that we are anxious to distinguish between
 “ that which is produced, and the power which produces it ; between
 “ the work which we can see, and handle, and *its* divine, *unchangeable*
 “ *Author*.”

This, though of a goodly appearance at first sight, is a very defective statement of the reasons why, in all the writings of true Friends, the first place in authority is given to the Holy Spirit. It is not “*only* that we are anxious to *distinguish*” between the divine Author and His work ; but it is, that we do not dare to rob Him of his honour, and derogate from His im-

mediate authority in the soul of man; or put a veil between the soul and His Holy Light shining therein to convince of sin, and to lead out of the paths of sin into the brightness, and clearness and purity of the gospel day. This, with all the excellence and beauty of the Holy Scriptures, is beyond their power to accomplish; it can only be accomplished by the Holy Spirit; consequently the work and authority and efficacy of the Holy Spirit must ever be placed *above* the Scriptures, and waited for and obeyed by the soul as the primary and infallible rule of faith and practice; with this precaution, known and felt unceasingly by the spiritual man, that we mistake not our own imaginations and carnal reasonings, for the pure, and holy, and "still small voice" of the inspeaking Word. If the position assumed in this passage by J. J. Gurney, is a correct statement of the views of the Society on this point, then truly our early Friends have wasted their strength for naught, in maintaining so industriously as they did, the *paramount authority* of the Holy Spirit, in its immediate manifestations in the soul, as the primary rule of faith and life.

In the addenda to chap. viii. page 280, &c., is the first public developement, (so far as is known to the writer,) of a proposal for a new feature in the Society of Friends, in the matter of public religious instruction; viz. the announcement of a *gift*, hitherto certainly never recognized among us in a distinct form as such—the "*gift of teaching*,"—"distinct from that of ministry,"—and "in connexion with [the] audible reading of the Holy Scriptures." This innovation had, it is true, cast its shadow before it in anticipation, some years previously, in the proposal by the same individual, of a system of religious instruction for Ackworth school; which was characterized by certain objectionable features, tending to sanction and promote in the Society, the idea that religion could be taught by human learning, and the exercise of the mental faculties in biblical research. This proposal, though it gave great uneasiness to some, who saw the ground and tendency of it, nevertheless prevailed. But the distinct promulgation of the idea of "the gift of teaching," was not known publicly in the Society, until several years afterwards; when it gradually and almost imperceptibly crept in, and was avowed, as we may observe, on pages 280 to 290 of the work now under notice. The tenor of the

passage, *as a whole*, intended to promote this novelty in the Society, calls for a close scrutiny from those who have access to it. We must here be satisfied with a few short extracts.

After mentioning that those views of Friends which exclude the Bible from our meetings for worship, cannot interfere with the duty of audibly reading the Scriptures in schools, in our families, "*and social circles, or in larger companies*, when suitable opportunities occur," he proceeds:—

"Neither is there anything in the principles of Friends which precludes the exercise of the *gift of teaching*—a gift distinct from that of ministry—in connexion with such audible reading of the Holy Scriptures, &c."

He goes on to allege that this was practised in the early Christian churches:—

"—and under *its own required measure* of the Lord's anointing,"—and adds,* that it is not at our own command, but that he believes we may be prepared for the reception of it by a diligent daily perusal of Scripture, by close watchfulness, and by earnest prayer; and it is equally clear, that when it is bestowed upon us, it is our duty to wait upon it, to watch for its right occasions, and to exercise it in humility and *faith*. On the other hand, by misapplying to this branch of the subject our testimony respecting the public worship of God, and the ministry of the Gospel, we may throw ourselves out of the way of some of those benefits which the Lord, in his own love and wisdom, would graciously afford us. Under *mistaken notions of high spirituality*, we may fold our arms together, and leave both our own minds, and the minds of our young people, in a state of ignorance—a state which neither comes from God, nor can ever be the means of leading to Him."

On page 284, he proceeds:

"Were I asked what is the *kind* of religious knowledge in which I think young people ought to be more instructed, than many of them are at present, I would, in the *first place*,* mention the external and historical evidences of the genuineness of Scripture, and of the truth of Christianity. In these days of doubt and dispute, and even of daring infidelity, it is *dangerous* to be ignorant of the *facts*, which afford a complete and satisfactory answer to the cavils of unbelievers. The study of those numerous prophecies in the Bible, which have already been fulfilled, and of the histories, whether sacred or profane, from which we may prove their fulfilment, is another interesting part of

* The *italics* here, his own.

"Christian knowledge. Nor must we neglect to pay some attention to the works of modern travellers, whose narratives throw a clear, though often unintended light on the records and predictions of Scripture."

He then passes on to "the evidences from Scripture, on which the main doctrines of Christianity depend," and "the scriptural grounds of our distinguishing views and practices," &c. All this, it is to be remembered, is to be included in the function of "the *gift of teaching*,"—"a divine gift,"—"under its own required measure of the Lord's anointing."

But in this enumeration, there is not the slightest allusion to the necessity of leading young persons to Christ in his inward appearance in the heart, as the Great Teacher of all, the light, the life, the Truth, the way to the Father; or of instilling into the tender mind the need of cherishing the incomes of His love, and yielding obedience to the secret manifestations of His Spirit.

On page 285, is the following passage :

"I am well aware that, *for want of that knowledge of Scripture*, which they ought to have obtained before they settled in life, there are many parents among us, who feel themselves incompetent to the work of instruction; who long to be enabled to feed their tender charge with the '*sincere milk of the word*,' but know not how to do it; and are, therefore, afraid even to make the attempt."

On this remarkable passage it is scarcely necessary to make any comment, in order to show its entire discrepancy with the views of early Friends. It may be safely asserted that no writer among this people, ever before ventured to inculcate the opinion, that the participation of "the sincere milk of the word," was necessarily dependent on a "knowledge of Scripture," or that it could be dispensed by those whose qualification depended thereon.

When, on page 291, the author of the "Distinguishing Views," said, "I know of nothing which would more interrupt the solemnity of our meetings for worship, than vocal prayer uttered without the direct anointing of the Holy Spirit;" he spoke very truly, and we can freely unite with him therein; but he appears to have been entirely unconscious of the danger, actually threatening the church, of a tendency to mistake the flow of warm, natural feeling and eloquence, for that "direct

anointing" of which he here speaks, or of the encouragement which his own writings were about to give to the overflow of such a mistaken ministry in both preaching and prayer in our public assemblies.

His views in relation to private prayer, are obviously open to this objection; and though certain expressions were omitted in the edition of the "Observations," published in New York, after objections had been made to them, yet no evidence has appeared of his relinquishing the views thereby implied, or of his ever having endeavoured to counteract the effect of his promulgation of them.

"No one," says he, on page 291,

"Can, with any show of reason, deny that our Lord's precept respecting our entering into the closet—shutting the door—and praying to our Father, who seeth in secret, is to be understood *literally*; [his own italics,] and, therefore, such a practice, as far as circumstances allow, is universally incumbent upon Christians. If we would grow in grace, and in the knowledge of our Lord Jesus Christ, it must be our frequent practice—especially at the commencement and end of each day—to retire into solitude, and there to seek for ability to pour out our prayers to the Lord, with a diligent and fervent spirit. Nor ought we to forget, that we *may be assisted in the performance* of this Christian duty, by *kneeling down in a deliberate and solemn manner*. For the practice of kneeling in private as well as public prayer, we have a clear and abundant warrant in Scripture; &c."

And on page 292, he says:

"To the *occasional use* of the prayer which our Lord condescended to *recite*, I cannot conceive that any reflecting Christian can for a moment object; and I believe *that our children ought to be accustomed to it from early life*."

Again, after acknowledging that the mind must be prepared, in order that the prayer should be of benefit, he adds, (p. 293):

"But our Saviour and his apostles make no reserves—they interpose no scruples—on the subject of prayer. They would have us *take it for granted* that the spirit of supplication *will certainly be bestowed upon us, if we duly seek it, &c.*"

It is indeed remarkable, what a mixture of truth and error there is in his observations on this subject, as on others. Whilst he several times avows the necessity of divine help to enable

us to pray aright, yet it is mostly in such terms as might be expected to be found in the publications of those called "evangelical" writers of other communities; and the general tenor of his remarks is to encourage approaches to the Most Holy One, without due authority from the reaching forth of His sceptre. The motive for vocal prayer under the promptings of such encouragement as is held out (possibly unconsciously) by him, is too likely to be the warm, natural earnestness and desire of the human mind; and the state of the church, in some places, in the present day, exemplifies how readily such a *habit*, of "kneeling down" and "taking it for granted" that we shall receive the qualification, may extend from the closet to the public assembly.

Far be it from us all to disparage the duty and necessity of frequent religious retirement, of a constant waiting at wisdom's gate, and watching unto prayer. Would that we had abundantly more amongst us of such a living concern! And under right qualification, the truly humbled and contrite disciple may at times be led literally to bow the knee, in prostration before the Lord his Maker; yet this will not warrant us in making a practice, or habit, of such bodily prostration, hoping for the qualification to follow the act.

Something of the same defective view of this subject appeared, a few years afterwards, in his *Essay on Love to God*, page 77, where he says:—

"With respect to our children, more particularly, it is surely our
 "duty, by watchful instruction, and sometimes by uniting with them in
 "their private religious exercises, to *train them in the HABIT of DAILY*
"prayer—just as we see the parent bird, by frequent example and ex-
 "periment, teaching and inducing her young ones to use the wings
 "which God has given them."

Let us endeavour to realize this in our mental vision distinctly, and then ask ourselves the question, Is this the doctrine which would have been taught by George Fox, or by any one of his faithful brethren in the Truth?

Isaac Penington (Works, vol. i. p. 21,) says:—"Mark, *all prayer and supplication* must be in the Spirit; yea, it must be *always* in the Spirit, which speaks in the heart to God, and makes the intercession, or it is no prayer. If a man speak ever so much from his own spirit, with ever so much earnest-

ness and affection, yet it is no prayer, no true prayer, but only so far as the Spirit moves to it, and so far as the Spirit leads and guides in it." And in another place (vol. ii. p. 120,) he says:—"In watching daily to the spirit, the child [of God] is kept sensible of the will of the Father, and in His light he sees the way wherein he is to walk, &c." * * * "And thus watching to the Spirit, the life of a Christian is a continual course of prayer: *he prays continually*. This is the living prayer of the living child, &c." * * *

"Now as the Father teacheth to pray, so He giveth desires or words (if he please) according to the present need. Sometimes He gives but ability to sigh or groan (if He give no more, he accepts that). Sometimes He gives strong breathings and plenty of words to pour out the soul in before the Lord. But if a man should catch those words, and lay them up against another time, and offer them up to God in his own will, this would be but will-worship and abomination. This I have known experimentally, and have felt the wrath of God for it. That is prayer, which comes fresh from the Spirit; and that is a true desire, which the Spirit begets; but the affections and sparks of man's kindling please not the Lord, nor do they conduce to the soul's rest, but will end in the bed of sorrow."

And still further, Isaac Penington declares (Works, vol. ii. p. 420):—

"So that, mark, prayer is wholly out of the will of the creature, *wholly out of the time of the creature*, wholly out of the power of the creature; in the Spirit of the Father, who is the fountain of life, and giveth forth breathings of life to His child at His pleasure."

Of the same tenor is Robert Barclay, in his Apology, Prop. xi., where, after speaking of inward and outward prayer, and the necessity of the former at all times to the life of the Christian, he adds, concerning outward prayer, or that uttered in sighs, groans, or words, either publicly or privately, as follows:—

"But because this *outward* prayer depends upon the *inward*, as that which must follow it, and cannot be acceptably performed but as attended with a superadded influence and motion of the Spirit, therefore cannot we prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such

times, whether we feel this heavenly influence and assistance or no; for that we judge were a *tempting of God*, and a coming before Him *without due preparation*. We think it fit for us to present ourselves before Him by this *inward retirement* of the *mind*, and so to proceed further, as His spirit shall help us and draw us thereto; and we find that the Lord accepts of this, yea, and seeth meet sometimes to exercise us in this silent place, for the trial of our patience, without allowing us to speak further, that He may teach us not to rely upon outward performances, or satisfy ourselves, as too many do, with the saying of our prayers; and that our dependence upon Him may be the more firm and constant, to *wait for the holding out of His sceptre*, and for His allowance to draw near unto Him, with greater freedom and enlargement of spirit upon our hearts towards Him, &c."

And a little further, Barclay adds this memorable caution:—

"Though we affirm that none ought to go about prayer without this motion, yet we do not deny but such *sin*, as *neglect prayer*; but their *sin* is, in that they come not to that place where they may feel that which would lead them thereunto. And therefore we question not but many, through neglect of this *inward watchfulness* and *retiredness of mind*, miss many precious opportunities to pray, and thereby are guilty in the sight of God; *yet would they sin, if they should set about the act, until they first felt the influence.*"

All this leaves no room for the doctrine of "the *habit of daily prayer*," or of literally bowing the knee, and then taking it for granted that the influence will be vouchsafed.

The candid and serious reader of the *Memoirs*, up to the date of the publication of the "Observations," can scarcely fail to be struck with several remarkable features betraying themselves through its pages, notwithstanding the severe culling process, by which sixteen volumes have been reduced to two, for the public eye. One of these features is the uncommon display of *great names*, or, more distinctly, of the names of (so-called) nobility, and of distinguished gentry, clergy, statesmen and authors, as intimate or familiar associates. Could we see that the association with these individuals was accompanied by that faithful honesty of dealing which characterized the conduct of George Fox, when thrown in company with persons of influ-

ence, (Oliver Cromwell, for instance,) and which would, under the divine blessing, be calculated to lead them to a clearer knowledge of the blessed truth, instead of settling them down in their condition, we might derive some satisfaction from the frequent allusion to such personages. But instead of this, there is at least an *appearance* of self being secretly exalted, and of the enemy taking advantage thereof, to promote a *world-ward* leaning, and a superficial showiness in religion, if not an entire mistaking of the workings of the natural feelings and warm imagination, for the pure promptings and direction of the Holy Spirit. The number of persons mentioned in terms of more or less close affection and *unity*, whose views and habits were by no means similar to those of Friends, is truly surprising; and the great satisfaction expressed with their company, no less so. Joseph John Gurney's birth and station among what are termed the "gentry," and his occupation as a banker, may well be supposed to have brought him somewhat into contact, in his own neighborhood, with such a class of persons, particularly in the way of business, and of help in works of benevolence; but this should have had its proper limitations, and the world's spirit should have been most jealously guarded from creeping in, to spoil the growth of the pure seed of the kingdom. The frequent, and even periodical gatherings at Earham, composed of "clergymen" and others, titled and untitled,—large companies to dinner, numbering at times from sixty to ninety individuals, it is manifest, were exceedingly inconsistent with the nature of the life and conduct required by our profession; and followed up as they were in the interims by a continual visiting in such quarters on terms of cordiality, if not of unity in religious sentiment, their influence was, it would seem, overpowering. This may account for such passages as the following, scattered freely among the pages of the Memoirs. In describing a journey taken by him, in 1818, with a certificate from his Monthly Meeting for religious service, and in company with his wife, his sister Elizabeth Fry, and *one of her daughters*, J. J. Gurney mentions a visit paid by them to the Earl and Countess of Derby, where they met a party of about thirty-five, exclusive of children, and including Lord Stanley, his daughter Charlotte, and son Edward, (the present Earl,) Lady Mary, and Lord Derby's sister, &c., &c. He says:—

"After breakfast, we ventured to propose that the whole family might be assembled. My dear sister had felt a strong concern for this object, and I was ready to bear her burthen with her. The proposal was readily acceded to, and nearly the whole party, including the servants, about seventy persons in all, assembled in the dining-room. After a short pause, *I began by reading* the third chapter of John. The religious opportunity which followed lasted nearly an hour, and was truly solemn. I have scarcely ever known a time of such apparent baptism of the Spirit. *My sister prayed almost as soon as I had concluded reading*; much power attending her. I afterwards felt unusual liberty in *preaching the Gospel* to this interesting party, from one of the verses we had been reading; 'As Moses lifted up the serpent in the wilderness,' &c. My sister afterwards spoke, and I was enabled to pray in conclusion."

He goes on to say how favoured the opportunity was; and adds, on the next page: "I think we read of circumstances very much resembling this visit, in the journals of the earliest Friends."!! Part of the advice given to the young persons during that visit, is mentioned in a note: "I had recommended their *searching out texts* on particular subjects in the Bible, as a useful exercise." But we do not find that they were directed to the light of Christ in their consciences, as that which would, as George Fox said, give a sight and sense of sin, and enable them to overcome it.

Towards the close of 1818, one of the most influential ministers of the British government, at a peculiarly important juncture, committed suicide, to the great dismay of the king and his ministry. J. J. Gurney says: (Memoirs vol. i. p. 160:)

"I went to meeting impressed with the sad account of Sir Samuel Romilly's death, and preached on the evils of the world, and on the only remedy. I afterwards prayed for all in affliction, and particularly for the King and Queen, in which I felt much satisfaction."

In 1826, he writes, (page 318,) while again out "on religious service:"—

"We are now at Lady Olivia Sparrow's. The scene on our arrival last night was very striking. The approach to the hall is through a large conservatory, and as we entered the latter, we saw the hall crowded with people, all kneeling, and Malan, (from Geneva,) a saint-like looking person, engaged in fervent prayer. We stood contemplating the scene for some time; it was *something like enchantment*, from the mixture of splendour and apparently deep piety; not to mention the mingling in one common offering of earnest prayer,

"of many individuals of high rank with the servants, cottagers, &c., &c. We have been warmly received, and most kindly treated. There are many religious persons of the party; Lord and Lady Man-deville, Lady William Bentinck, &c., &c., and I have been much engaged in ministry among them this morning *after the morning reading*."

Truly might it be said, "Ephraim, he hath mixed himself among the people: Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not."

Again, in 1827, when in Ireland on religious service, with the "sanction and encouragement" of "his Friends," and in company with his sister, E. Fry, he says (page 336-7):—

"We dined that evening at the house of John Henry Worth, a person of evident genius, and of great urbanity and elegance. Dr. Singer, of the College, a learned man, was there, and a pious clergyman in great repute, of the name of Magee. After dinner, many religious persons flocked into the room. Immediately after tea, ——— stood up, holding a little Bible in his hand, and began to read, then to preach, and then, without a moment's pause, called on "our dear friend and sister" to pray. Forthwith the company dropped on their knees. I was obliged to ask them to sit down in silence, and after *a time* dear E. prayed very sweetly. I had also to address them."

And page 338:—

"I much enjoyed my walk with the Archbishop [of Tuam]. There is something very noble and pleasing about him. *His Christian course is a decided one.*"

Page 339:—

"He and his wife [the Earl and Countess Bective] promoted our religious intercourse with their household, and the next morning we had the family together, including a number of Roman Catholics; a general anxiety prevailing to see the stranger guests. *Dear E. read Matth. xxv., and we had a remarkably interesting meeting afterwards, a little like that at Lord Derby's, in days of old.*"

Page 341:—

"We then went to Lady Lifford's, *at the deanery*. She knew dear Priscilla, and is a close ally of Lady Gosford's. Here we met several ladies, and laid the foundation of a visiting association. Lady Lifford is a charming elderly lady; an humble, solid, practical Christian, abounding in good works. On separating one from another, *"we were favoured with a true solemnity."*

These promiscuous familiarities may have given rise to another feature, freely apparent in the Memoir, viz., an entire disregard by J. J. Gurney of the Society's objection to giving the name of "Sabbath" to the first day of the week. Of this hereafter, when we come to notice his work on that subject.

Very frequent is the evidence in the pages of the Memoir, that in associating with others, he looked upon their religion, not as from an eminence whence he might have perceived that the truth as it is in Jesus is one and unchangeable, and that the various forms of what is called religion, differing from that Truth, are corruptions of primitive Christianity, and tend to cast a veil between the Divine light and the soul; he appears to have overlooked, in his admiration of the apparent sincerity that he found in many, the fact, that in so far as they varied (and most of them varied very greatly) from the primitive standard, as held by Friends, they were promoting in themselves and others, however unconsciously, the darkness of the apostacy from Christ's pure standard; and he seems to have imbibed and cherished the sentiment, that the things in which he could agree with serious people of all persuasions, being of far more value, ought to be allowed to preclude a clear appreciation of their respective errors. The door was thus easily laid open for the admission of a notion necessarily consequent upon this, that our own views of Divine truth are very well for ourselves, and perhaps even more correct, *as opinions*, than those of others; but, after all, not the essential views of pure Christianity, to be urged on the acceptance of mankind at large as the "true and acceptable and perfect will of God;" nor that we, as professing them, stand on any higher ground than those who profess differently. Some such sentiments, tending even to the disparagement of the Society of Friends, seem to be indicated by the following passages from the Memoir, and by the extract from the "Observations," which follows. His biographer attributes this tendency "to dwell rather on the points of union than of difference with those around him," to his "natural character;" and, perhaps, this may have had considerable influence; but it must have been greatly promoted by the minglings in which he was perpetually indulging, on terms of perfect equality.

In 1823 (vol. i., p. 241), speaking of preparing his work on the peculiar views of Friends, he says:—

“ I hope it may be of some use to our little Society, ‘stripped, robbed, and spoiled,’ as it is, in a spiritual sense.”

And a few lines further:—

“ It may be that we have already served our appointed purpose. But I encourage brighter and better hopes. * * * ”

Whether he proceeded to describe his “brighter hopes,” the biographer does not inform us, further than is indicated by the three asterisks. Again, p. 322:—

“ Graciously bless the little flock over which thou hast been pleased to call me to be an overseer in the Gospel, and grant that our scattered, and in some respects *degraded*, Society, may still be enabled to show forth the purity of thy law, and the spirituality of thy worship.”

And, page 324:—

“ My soul has been deeply revolving how far my peculiar principles can stand the double test to which they are now subjected; that of the *solitude, poverty, nakedness* and *apparent decline* to which we poor and misunderstood Quakers are exposed; and, on the other hand, that of the *flowing association*, the *high tone* of religious feeling, and the *evangelical prosperity* of the many persons, not Friends, by whom I am surrounded, and with whom I have been lately permitted *very sweetly to unite* in *essentials*, and in the *social*, though not *public*, *worship* of Almighty God. Can I, under such circumstances, and especially under that probable deepening and heightening of the picture, to which I may look forward, live and die a Quaker? The question is to me one of awful and solemn interest; and I think I am favoured at this time, in the humiliation and silence of self, with a degree of quiet decisiveness to answer it in the affirmative.”

Here seemed to be a little glimpse, as it were, in the cool of the day, of the danger which awaited him in this mingled and inconsistent course. Would that he had given full place to the secret manifestations of Divine mercy, in those days, and permitted himself to be shaken from all false dependencies! He might then have perceived that, viewed in the light of Truth, there was something better to be experienced in the Society of Friends, even in modern times, than such a condition as would warrant the application to them of the epithets, “stripped, robbed,

bed, and spoiled," "scattered, and in some respects degraded," in "solitude, poverty, nakedness, and apparent decline;" while others are described as enjoying "evangelical prosperity"—with whom he had been permitted "very sweetly to unite, in essentials," and in "social worship." We must bear in mind the fact, that the last extract was written "after the week of the Bible Society and other religious meetings at Norwich," (page 323,) when the clergymen and other active participants were in the practice of visiting Earlham in the parties of from sixty to ninety, above alluded to.

The same weak views, in regard to the difference between Quakerism and the religions of the world, may be seen in chap. 2d of the "Observations;" where he seems to forget, or rather never to have appreciated the truth, that there is an attainment accessible to the truly humble and obedient soul, by which it may be enabled to know, beyond a doubt, what it is which pleaseth God, and what pleaseth Him not.

"Nor ought we," says he, page 68, "in tracing the causes of these differences, [among professing Christians] by any means to forget that, on many points of a *merely secondary* nature—those *particularly* which relate to *modes of worship* and of church government—there is to be found, in the divinely authorized records of the Christian revelation, very little of precise direction; and thus is there obviously left, in reference to such points, a considerable scope for the formation of different views."

On page 69, in speaking of the "*variety of administration*," of "the saving principles of religion," in which, he says, "there is much of a *real adaptation* to a *corresponding variety of mental condition*,"—(as if there were one truth for the learned, and a different truth for the unlearned,) he adds:—

"Well, therefore, may we bow with thankfulness before that infinite and unsearchable Being, who, in all our weakness, follows us with his love, and who, *through the diversified mediums of religion, to which the several classes of true Christians are respectively accustomed*, and still pleased to reveal to them all the same crucified Redeemer, and to direct their footsteps into *one path of obedience, holiness and peace*."

And in the concluding chapter (pages 450 and 451,) he speaks of others, as "severally permitted to occupy *appropriate* departments in the fold,"—but that "the name of Quakerism may be disregarded, and *ultimately perhaps forgotten*:"—and

on page 455, he speaks of those who having "quitted the ranks of the Society," have been "permitted under *some other administration of religion, to pursue their course with religious zeal and fidelity.*"

Yet on page 73, he expresses his deliberate conviction," after all, that the Society of Friends "are actually occupying an important and useful station in the mystical body of Christ," and that "their peculiar principles are *of an edifying tendency!*"

Robert Barclay and William Penn, were very far from considering the difference between us and the world, to be merely on "secondary" or "minor" points. They believed that the religion of the world was still involved to a very considerable degree, in the dark clouds of the apostacy; and that it was not for the servant of Christ to be instrumental in settling any down at ease in their defective profession and attainment; but rather to stir all up to a close searching of heart and denial of self, and to a deep concern to mind the inshining of the Light of the Lord Jesus, which would bring them into the glorious light and liberty of the gospel day. Robert Barclay says, (Works, vol. 1, p. 443, Amer. edit. 1831):—"For truth is entire in all its parts, and consonant to itself, without the least jar; having a wonderful coherence, and notable harmony, answering together like the strings of a well tuned instrument; whereas the principles of all other professors, though in some things most of them come near, and divers acknowledge that which is truth, yet in most things they stray from it; so that their principles greatly contradict and jar one against another." * * * * "For among the many professors their catechisms and confessions of faith, I find none (save the dispensation of truth now again revealed,) but such, as in most of their substantial principles, differ greatly, and in many contradict grossly the plain text and tenor of the Scripture."

And William Penn, speaking of the early ministers of this people, and of the certainty which they had attained that they were in the truth, testifies in his "Rise and Progress," as follows:—

"They directed people to a principle in themselves, though not of themselves, by which all that they asserted, preached and exhorted others to, might be wrought in them, and known

to them, through experience, to be true; which is an high and distinguishing mark of the truth of their ministry, both that they knew what they said, and were not afraid of coming to the test. For as they were bold from certainty, so they required conformity upon no human authority, but upon conviction, and the conviction of this principle, which they asserted was in them they preached unto; and *unto that they directed them*, that they might examine and prove the reality of those things which they had affirmed of it, as to its manifestation and work in man. And this is more than the many ministers in the world pretended to. They declare of religion, say many things true, in words, of God, Christ, and the Spirit; of holiness and heaven; that all men should repent and amend their lives, or they will go to hell, &c. But which of them all pretend to speak of their own knowledge and experience; or ever directed to a divine principle, or agent, placed of God in man, to help him; and how to know it, and wait to feel its power to work that good and acceptable will of God in them? Some of them indeed have spoken of the Spirit, and the operations of it to sanctification, and performance of worship to God; but where and how to find it, and wait in it to perform our duty to God, was yet as a mystery to be declared by this farther degree of reformation."

Near the close of the year 1825, J. J. Gurney published a still more elaborate work than the one last mentioned, viz., his "Essays on the evidences, doctrines, and practical operation of Christianity;" in which, his biographer says, "he has embodied the result of the meditation and research of many years." Consequently, it is to be supposed that the opinions expressed in it are those of his deliberate judgment, and that the language expressing those opinions was not hastily framed, nor without an understanding of its true meaning and scope.

As the author had, in his "Observations," apparently endeavored to go as far as he was able, in approaching to the views of Friends, so, on the other hand, in the "Essays," he now appeared anxious, (by way, it might seem, of propitiating those of his intimate acquaintance who had annoyed him by their disapprobation of the former work,) to proceed as far towards the profession of the so-called religious world, as his position in the Society would at all permit. Be this as it may,

the work is so full of sentiments and modes of expression, inconsistent with true Quakerism, and its general tone and plan so entirely at variance with the tenor of the writings of all our early Friends, that it is matter of astonishment that it was allowed to pass in the Society, unrebuked and unsuppressed. Yet contrary to this, we are expressly informed in the Memoir, of the approbation gratuitously bestowed upon it by W. Forster, Jonathan Hutchinson, and Lindley Murray, among the members of the Society of Friends: while a similar approbation is exultingly displayed, as having been expressed by the Bishop of Norwich, Thomas Fowell Buxton, the Duke of Gloucester, John Rogers, the old tutor of the author, Robert Southey, the poet-laureate, Hannah More, Edward Edwards, and Professor Simeon, of the University of Cambridge; which is less calculated to excite our surprise, after examining the real tenor of the work.

In referring to this work, we shall use the American edition, as the only one readily accessible to the present writer. It is a volume of 397 closely printed duodecimo pages, about fifty-four of which profess to be of a practical character, the rest being avowedly (see p. 344,) on “the *theory* of the scheme of the gospel.” It consists of twelve Essays, and a concluding chapter. Much biblical research is displayed, and many things are learnedly brought forward, to prove the truth of Christianity, and to support certain of its doctrines. Had it been the work of an Episcopalian writer, it might have passed as an interesting disquisition, though not without characteristic errors and defects. But it is as the work of a professed Friend, that we have to consider it; and in that aspect we shall find it exceedingly defective and unsound.

Our early writers, and the faithful among us in every generation since, have particularly pressed the vital and practical part of religion, knowing well that this is the essential part, the “one thing needful;” that where this is faithfully attended to, where the light of Christ is unreservedly followed and obeyed, we shall “know of the doctrine,” with a knowledge far more efficacious and more sweet and confirming to the soul, than anything gathered by the researches of learned men. But the reader who calmly and impartially peruses the “Essays on Christianity,” can scarcely fail to be struck with the promi-

nence of what may be called the great feature of the book; that its author commences and carries on the whole process of the Christian religion, as a theory to be derived from study and investigation, and discards entirely, though tacitly, the groundwork of our early writers. Were we asked to bring forward the proof of this, we must offer the whole book.

But Robert Barclay, says: (Apol. Prop. II., Amer. Ed. vol. 2, p. 20,)—"For the better understanding then of this proposition, we do distinguish betwixt the certain knowledge of God, and the uncertain; betwixt the *spiritual* knowledge and the *literal*; the saving heart-knowledge, and the soaring, airy, head-knowledge. The last, we confess, may be divers ways obtained; but the first, by *no other way than the inward immediate manifestation and revelation of God's Spirit*, shining in and upon the heart, enlightening and opening the understanding." * * * "None have any true ground to believe they have attained it, who have it not by this revelation of God's Spirit."

And again, page 26—"I would however not be understood, as if I hereby *excluded* those other means of knowledge from any use or service to man; it is far from me, so to judge, as, *concerning the Scriptures*, in the next proposition will more plainly appear. The question is not, what may be profitable or helpful, but what is absolutely necessary. Many things may contribute to further a work, which yet are not the main thing that makes the work go on. The sum then of what is said amounts to this: that where the true *inward knowledge* of God is, through the revelation of His Spirit, *there is all*; neither is there an absolute necessity of any other. But where the best, highest, and most profound knowledge is, *without this*, there is nothing, as to the obtaining the great end of salvation."

William Penn, (in his preface to "Primitive Christianity Revived,") speaking of the Light of Christ in man," as our "great fundamental in religion," says that, "as the fingers shoot out of the hand, and the branches from the body of the tree, so true religion, in all the parts and articles of it, *springs from this divine principle in man.*"

And Isaac Penington (Works, vol. 1, p. 277) says:—"That eye that can read the Scriptures with the light of its own understanding, that can consider and debate, and take up senses

and meanings of it, without the *immediate* life and power; that is the eye that may gather what it can from the letter, but shall never see into the life, *nor taste of the true knowledge*; for Christ, who alone opens and gives the knowledge, hides the pearl from that eye."

The evidence of these views being totally discarded by J. J. Gurney, may be seen in almost every page of the "Essays;" but for the satisfaction of those who have not access to the work, it may be necessary to bring forward a few extracts, chiefly relating to the Holy Scriptures. There is abundant evidence of his having restricted the term "revelation" or "revealed truth," to the truths recorded in the Old and New Testaments.

Page 84, he says:—

"It is divine truth, as applied to the heart of man by the Spirit of God, which converts, sanctifies, and edifies; and of this divine truth, the *only* authorized record—a record at once original and *complete*—is the Bible."

The apparent aim of the above sentiment is to imply that "divine truth" can only be authoritatively recorded in the Bible, that this is "complete," and that therefore we must depend on the Bible "only," as applied to the heart by the Spirit, for conversion, sanctification and edification.

Page 73, after speaking of the preaching of the Apostles:—

"Their writings were equally *essential* to its maintenance, [the maintenance of Christianity,] and were *the appointed means* of conveying divine instruction to a long series of successive generations."

His expressions here are *exclusive*,—"essential," and "the" appointed means—as if there were no other. In like manner, on page 83, he speaks of "conversion," "sanctification," and "edification," as arising "*immediately* out of the use of that holy book, in which Christianity is *embodied*;" and on the next page, speaking of "religious instruction" communicated through "the more modern writings of pious Christians, and *especially the ministry* of the gospel," he says, "they are found by experience to be efficacious for the purposes of conversion and edification, *only*, [his own Italics,] inasmuch as they present to the mind the *truths already revealed to us in the Bible*." Does

he not here obviously shut out the immediate manifestations of the Holy Spirit to the soul?

On page 85, he again speaks of the Bible as "*the* divinely appointed means of *conversion* and religious edification;" and says that

"in searching for that which has been *revealed*, we need no longer hesitate in directing our attention to that which is *written*;" [his own *Italics*,] and adds, (p. 86,) that "since the subject of the Christian revelation is religious truth, it follows that, on *all questions connected with religious truth*, the clear decisions of Scripture are not only *sufficient*, but *final*."

And, he immediately subjoins:

"It is evident that the Scriptures, like every other book, must be interpreted according to the *received rules of criticism* and philology:

Cautioning us, however, against applying to it "any preconceived and unauthorized opinions of our own." On page 87, in drawing this essay to a conclusion, he thus speaks of the Bible:

"If, then, we would participate in the *benefits of divine truth*, nothing is so desirable as to *approach the volume* of inspiration with a humble and teachable mind, and with earnest prayer that its contents may be blessed to the work of our soul's salvation; nothing so reasonable as a conformity with the apostolic injunction, 'as new born babes desire the *sincere milk of the word*, that ye may grow thereby.'"

He has, in another place, as we have already seen, applied this same expression of the apostle to instruction of children in the Bible. How far below the true interpretation of the apostle's meaning, when he exhorted the disciples to desire "the sincere milk of the word," let the spiritually minded reader judge for himself!

On page 88, (beginning of Essay, VI.,) he exhorts us to make "a diligent use of the *written word* of God;" and says that our "information respecting the Deity," derived from other sources, "is in a marvellous manner augmented, and, for *all* present *practical* purposes, appears to be *completed*, in the *records of revelation*."

In the IXth Essay, page 145, he says:

"Thus it appears, that the very same *record* from which, if we are faithful and obedient, we *derive our hopes* of the incorruptible, immortal crown of righteousness, declares to us, in terms equally emphatic, that the punishment of a life of sin is never-ending misery."

Our hopes, therefore, are to be derived from the *record*.
 Essay XI.—Page 328:

“ Reason demonstrates that God exists ; and his wisdom, his power, and his love, are manifested at once in the works of his creation, and in the order of his providence. But that which *alone* makes known his attributes to us in the *fulness* of their beauty and harmony, and which, at the same time, *satisfactorily develops our relations towards him*, and his dealings towards us, is unquestionably *revelation*. Now, whatsoever *external* light and knowledge respecting God and his truth is derived to us through the medium of *revelation*, is plainly to be attributed to the influence and operation of the Holy Spirit, who not only dwelt immeasurably in Jesus Christ, but filled and animated the patriarchs, the prophets, the evangelists, and the apostles, qualifying them for service, dictating their predictions, and inspiring all their doctrine.”

This latter clause renders it evident that by *revelation* he means the Holy Scriptures. On the next page he speaks of “that sacred volume of the Bible,”

“ Which contains (as I have already endeavoured to demonstrate) a divinely authorized record, of all the doctrines which we are required to believe, and of *all the duties* which we are bound to practise.”

And, again, page 340:

“ In considering, at large, the latter branch of the subject, we have found occasion to remark, that to the Holy Spirit is to be primarily attributed all that *external* knowledge of divine truth which is imparted to man by *revelation* ; that he is the immediate author of those various gifts, by means of which the visible Church was established, and is still maintained ; and more especially that he inspired the writers of the Holy Scriptures. That he *applies revealed truth* to the understanding, and bestows that *just estimate and sense* of it, which constitutes a *spiritual and saving knowledge* of religion ; and that, by this means, he changes the course of our motives and affections, and effects our conversion and regeneration.”

On page 350, he says :

“ He who has, in infinite wisdom, ordained that our happiness should depend on the belief of *his word*, has mercifully provided us with ample evidences that it *is* his word.”

And he then mentions

“ The three great signs of its authenticity ;” viz: first, “miracles ; secondly, prophecy connected with its fulfilment ; and, thirdly, the moral efficacy of that which is revealed.”

His meaning here becomes clear, beyond dispute, as applying to the Bible, by reference to what he says a little further, (viz. on page 352,)—

“ If then we turn away from the truth as it is in Jesus, and refuse to believe *the word of the Lord*, as it is handed down to us *in the Sacred Volume*, we are left, like the Jews of old, without excuse, &c.”

And, again, page 359:

“ Although this trust in God may through grace be exercised by persons who possess no other information on divine subjects, than that which they derive from *natural religion*, yet the declarations of Scripture respecting faith, have been, in all ages, addressed to that part of mankind, who have enjoyed the light of an *outward revelation*. With such as these, a belief in *revelation* (i. e., in *the word of the Lord*) is an essential part, or necessary consequence, of an acceptable trust in God. Hence, the blessings promised by the Gospel of Christ are offered *only* to believers in that Gospel. And here, also, God deals with us as with reasonable creatures; for he does not require of us faith in *revelation*, without at the same time bestowing upon us the signs of miracles and prophecy, together with internal moral evidences, in order to convince us that he is himself its author.”

In Chap. XII., Part 2, page 364, we are told, that

“ In the Bible, and *primarily in the Bible only*, we are explicitly taught, that all our virtue and happiness depends upon our being conformed to the will of him who is the Creator and Lord of all things, and who is holy, just and true.”

On pages 365 and 366, he speaks of “ the light of nature,” and the “ *moral sense* of right and wrong;” and in a note at the foot of the page, he says :

“ For my own part, I beg it may be understood, that by the ‘light of nature,’ I mean simply the light which God has communicated to the souls of men independently of an outwardly revealed religion.”

How degrading are these expressions to that pure and heavenly light, which shines in the soul through the effectual operation of divine grace, independently of any outward information !

In the concluding chapter of the work, after “ having examined *all the essential features*” (as he apprehends,) of the system of divine love and wisdom recorded in the Scriptures, he introduces to us a supposed honest inquirer after *truth*, and

exemplifies his view of the mode of progress in religious knowledge, by describing how this inquirer proceeds in his investigations. These investigations, without any reference to the necessity of being taught by the Holy Spirit, are essentially and almost exclusively *biblical research*; during which, he observes that our religion may be considered “as a *moral science* ;” and says, (p. 383,)

“In the fulfilment of the written prophecy; in the wisdom of the written doctrine; in the purity of the written law; in the harmony of the contents of *the Bible* amidst almost endless variety; and in its efficacy, as *the principal means* employed by Divine Providence for the illumination, conversion, and spiritual edification of men; the inquirer cannot fail to perceive unquestionable indications of the divine origin of Holy Writ.”

And a little below :—

“And, therefore, that the person who searches for that which is *revealed*, may safely direct his unhesitating attention to that which is *written*.”

On pages 392 and 393, is given a succinct view, in retrospect, of the supposed investigation of this “honest inquirer after truth.”

“Such, then, is the *whole course of study and investigation* pursued by our inquirer, *in his search after divine truth*. He reads the New Testament; he satisfies himself, first, of its genuineness, and next, of its authenticity. By reflecting successively on the miracles of Jesus Christ and his apostles, on the prophecies which attest the truth of our religion, and on its internal evidences and actual moral effects, he becomes fully convinced that Christianity is the religion of God; and on examination, he accedes, with equal satisfaction, to the position, that the Holy Scriptures which contain the record of Christianity, were given by inspiration. On a careful perusal of the whole of that Sacred Volume, he is led to take a view, first, of the natural and moral attributes of the Supreme Being; secondly, of the *personality* and unity, in Him, of the Father, the Son, and the Spirit; thirdly, of the history of the fallen angels, and particularly of the devices, character, and end of Satan; fourthly, of the mortality, eternity, resurrection, moral agency, future prospects, and actual moral condition of man; fifthly, of the pre-existence, incarnation, human life and death, resurrection, ascension, and glorious reign, and especially of the unchanging deity of Jesus Christ; sixthly, of the whole scheme of man's redemption, consisting principally of *justification* and *sanc-*
tification; [mark which he puts first;] and lastly, of the practical

"operation in men, of the two leading principles of religious action—
"faith and obedience."

No mention is made, in this "whole course," of the great and indispensable necessity for the inquirer after truth to be divested of all his own wisdom—to first become a fool, before he can be wise—to look to the inshinings of the Light of Christ as the great teacher, without whom he can never know God, or his truth, with that knowledge which is saving.

George Fox, on the contrary, directed honest inquirers after truth, "to the divine *light of Christ*, and *his Spirit in their hearts*, which would let them *see all the evil thoughts, words, and actions*, that they had thought, spoken, and acted; *by which light*, they might see their *sin*, and also their Saviour, Christ Jesus, to save them *from their sins*. This, I told them, "was the first step to peace, even to stand still in the *light* that "that *showed them their sins* and transgressions; by which "they might come to see how they were in the fall of old "Adam, in darkness and death, strangers to the covenant of "promise, and without God in the world; and by the same "*Light* they might see Christ, that died for them, to be their "Redeemer and Saviour, and their way to God."—(Journal, Vol. I., p. 187, Leeds Ed.)

The sentiment or assumption that a knowledge of religion is to be obtained by study and investigation, however contrary to the well known views of our early writers, runs through the whole of this elaborate work; and this doctrine, pleasing and exciting as it was to the natural active spirit of man, was doubtless a main spring of that sad schism of "Beaconism," which, soon after this, began to ferment in the society of Friends, and broke out into an open separation, about ten years after the publication of these "Essays on Christianity."

It could scarcely be expected, that with a basis so erroneous, the superstructure should be otherwise than exceedingly defective. Accordingly, we find in passing through the work, numerous statements of doctrine, and modes of expression, entirely foreign and adverse to the wholesome views of divine truth ever held by faithful Friends. Some of them we may now consider, with as much brevity as is consistent with a development of their incongruity with true Quakerism.

The question may very naturally be put—But does he now

after all, avow the doctrine of the Spirit? And we must answer, that he does avow such a doctrine, even in this work, though not so freely as in the "Observations on the Distinguishing Views." But his avowal of the doctrine is cautiously couched in expressions of his own framing; and he is very far from setting it forth as it was held by ancient Friends, even "as the corner-stone of their fabric," and "the root of the goodly tree of doctrines" in which they most surely believed. Not only is this manifest in what we have seen above of his manner of speaking of "outward revelation," and "revealed truth," in contrast with what he styles "natural religion," or "the light of nature;" but even in numerous passages where he approaches more satisfactorily towards a recognition of the doctrine of the Spirit, and yet mars the purity of it, and brings it down to what is owned by Episcopalians and others, by designating the work of the Spirit as a "divine influence," a "spiritual influence," a "celestial influence" (see pages 320, 322, 324, 328, 338, 341, &c.); not as the "universal and saving Light of Christ" in man; not as "the Grace of God which brings salvation, and hath appeared unto all men;" not as "the inspeaking word of divine grace," which is able to save the soul; not as "the word nigh in the heart," "Christ within the hope of glory."

The doctrine of Faith, is, in several particulars, very incorrectly stated. Our early Friends were very far from considering it identical with *common belief*, or *credence*. Isaac Pennington describes what he had felt, tasted, and handled of this precious gift of God, when he says (Works, vol. 1, p. 272):—

"What, then, is that faith which is the gift of God?"—"It is that power of believing which springs out of the seed of eternal life; and leavens the heart, not with notions of knowledge, but with the powers of life. The other faith is drawn out of man's nature, by considerations which affect the natural part, and is kept alive by natural exercises of reading, hearing, praying, studying, meditating in that part; but *this* springs out of a seed of life given, and grows up in the life of that seed, and feeds on nothing but the flesh and blood of Christ; in which is the living virtue, and immortal nourishment of that which is immortal. This faith, at its first entrance, strikes that part dead in which the other faith did grow, and by its growth per-

fects that death, and raiseth up a life which is of another nature than ever entered into the heart of man to conceive."

(Page 274.) "The *true faith* (the faith of the gospel, the faith of the elect, the faith which saves the sinner from sin, and makes him more than a conqueror over sin and the powers of darkness) is a belief in the nature of God; which belief giveth entrance into, fixeth in, and causeth an abiding in that nature. Unbelief entereth into death, and fixeth in the death; faith giveth entrance into, and fixeth in the life. Faith is an engrafting into the vine, a partaking of the nature of the vine; which nothing is able to do but the faith, but the belief in the nature. So, then, *faith is not* a believing the history of the Scripture, or a believing that Christ died for sinners in general, or for me in particular; for all this may be done by the unbelieving nature (like the Jew); but an uniting to the nature of God in Christ, which the unbeliever starts from, in the midst of his believing of these. Yet I do not deny that all these things are to be believed, and *are* believed *with* the true faith; but this I affirm, that they also may be believed without the true faith; and that *such* a belief of these doth not determine a man to be a believer in the sight of God, but only the union with the nature of that life from whence all these sprang, and in which alone they have their true value."

In like manner, Joseph Phipps, one of our clearest and most cogent doctrinal writers, says (Original and Present State of Man, p. 155):—

"Gospel faith in man believes the truth of all that is revealed by the Spirit, both in the heart, and in the sacred writings; because it feels it, savours it, and is one with it. It not only assents to the Scriptural accounts of the incarnation, and whole process of Christ in Judea; but it also receives his internal appearance, consents to his operation, and concurs with it. That faith which stands wholly upon hearsay, tradition, reading, or imagination, is but a distant kind of ineffectual credence, which permits the soul to remain in the bondage of corruption. The wicked may go *this* length towards gospel faith; but the *true faith* lays hold of, and cleaves to the Spirit of truth, in its inward manifestations; wherein it stands, and whereby it grows, till the heart is purified, the world overcome, and salvation obtained. This faith is as a flame of pure love in the heart

to God. It presseth towards Him, panteth after Him, resigns to Him, confides and lives in Him. The mystery of it is held in a pure conscience, and in the effective power of the everlasting Gospel, &c." "It is the faith by which the members of Christ truly live, and abide as such. It is their invincible shield; and the knowledge of *Christ in them*, is the proof of their possessing it. Abundance is said of the nature, power, and effects of this all-conquering faith; but I hope this will be sufficient to show, though, in its *complete* sense, it *includes* a belief of all that is said of Christ and by Christ, in Holy Writ, it goes deeper, and ariseth not in man merely from the man, but takes its birth, and receives its increase, from the operation of the Holy Spirit in him; which works by it to the sanctification of the heart, and the production of every Christian virtue."

Robert Barclay (Apol. Prop. II., p. 33, &c., Am. Ed.), quoting the words of the Apostle Paul; "Faith is the substance of things hoped for, the evidence of things not seen," adds; "which, as the Apostle illustrateth it in the same chapter by many examples, is no other but a *firm* and *certain* belief of the mind, whereby it *resteth*, and in a sense *possesseth* the substance of some things hoped for, through its confidence in the promise of God: and thus the soul hath a *most firm evidence*, by its faith, of things not yet seen nor come to pass. The object of this faith is the *promise, word, or testimony of God, speaking in the mind*," &c.

And Geo. Fox says, that "they whose faith doth not stand *in the power of God*, cannot exalt His kingdom, that stands in power." (Journ. vol. ii., p. 217, Leeds.)

Let us now inquire whether J. J. Gurney's descriptions of faith, and allusions to it, are in accordance with the foregoing views of our standard writers, or whether he does not make it one in its nature with *common belief*, or credence, though allowing it to differ in its object; and whether even that object, as stated by him, is not short of the true object of saving faith, as held by Friends.

"Faith or belief," says J. J. Gurney, page 345 of the Essays, "is declared by the apostle to be the substance of things hoped for, the evidence of things not seen; and in its most general sense may, perhaps, be correctly defined as a reliance of the mind on the truth of

“that which is *probable*, but *not known*. *Nothing is known* (to speak with entire precision) but that which is *self-evident*, or *absolutely demonstrated*. Since, therefore, among the innumerable propositions, which, in the natural course of our life, are practically presented to our regard and attention, there is but a very small proportion indeed, to which such a description can be applied; it is easy to perceive, that to *walk by faith*, in a plain though subordinate sense of these terms, is the *universal and inevitable lot of humanity*. Were I the most solitary of hermits, or cast, like the shipwrecked mariner, on an uninhabited island, I *could not live at all*, did I not, in a multitude of instances, exercise the principle of *faith*. I must be led about by probabilities. Although both my senses and my experience might possibly deceive me, I must, for life’s sake, rely on their evidence, and act in pursuance of their dictates. But it is in social and civil life, more particularly, that the principle of faith is called into action, and every one, who has reflected on the subject, must be well aware, that were it not for the willing admission of those things which are not philosophically certain, but only in various degrees probable, and more especially for a due reliance on testimony, the whole framework of society would be disorganized and subverted. *Faith* is an indispensable link in that mighty chain of divine wisdom and providence, which *binds together man to man*, family to family, and *nation to nation*: and without it, there could be no order or union in the intellectual part of God’s visible creation. Such being the state of the case, there can be nothing opposed to true reason and philosophy in the perfectly corresponding fact, that under the moral and spiritual government of God, and in order to that religious life which is alone productive of eternal happiness, men are required to bring *the same principle* [his own *italics*] into action, and to regulate their dispositions and conduct not merely by their knowledge of that which is certain, but *more especially* and *more extensively* by their belief of that which is *probable*.

“Although, however, the subjects of our belief, both in things temporal and things *spiritual*, are with more *philosophical precision* described as *probabilities* than as certainties, and although this almost universal necessity for our acting on that which is *probable*, rather than on that which is certain, affords one among many humbling proofs of the narrow limits of our intellectual powers, it ought by no means to be forgotten that, for all practical purposes, knowledge and belief are often found to be nearly tantamount.”

(Page 347.) “It is well worthy of remark, that the gracious Being who has endowed mankind with the noble faculty of *reason*, is ever found to deal with us as with *reasonable* creatures: and proposes nothing to our belief, of the truth of which He does not, at the same time, afford us a sufficient and satisfactory evidence.”

(Page 349.) “When we calmly reflect on the evidences afforded to all mankind of the existence and moral government of God, and when we consider that the reception of these evidences in the mind is

"*anterior to that of revelation*, it is impossible for us not to allow that, without the aid of the knowledge of *revealed truth*, man is capable of faith in the Supreme Being."

Here he must, by the terms "revelation," and "revealed truth," either mean the Holy Scriptures, which is a limitation of the operations of the Holy Spirit always discountenanced by true Friends, or else, which is scarcely probable, he must intend to convey the still more unsound sentiment, that faith may be exercised by man independently of any immediate divine communication to the mind. In either case, he is entirely at variance with the views of Friends.

Page 352, 353:—

"*Reason* demonstrates that God exists; it marks the sure indications of His moral government, of His power, wisdom, goodness and mercy; it *ascertains the divine origin of the professed revelation of His will*; and it is rightly employed, under the influence of the Holy Spirit, in the sound and well-principled interpretation of that which is revealed. *Faith* draws near unto that God *whom reason has discovered*, and relies with humble confidence on His unchangeable attributes; it quietly accepts, as undoubtedly true, whatsoever He reveals to us, although in various respects deeply mysterious, and above the powers of our natural comprehension; it admits with equal readiness the laws, the doctrines, and the promises of Scripture, and working by love applies them all to their genuine practical purposes. *Faith* and *reason*, in religion, obviously interfere with one another, when we believe in some propositions which have no *foundation in reason*, or when we reason upon others which are the proper subjects only of faith; but as long as these noble and useful *faculties of the human mind* are kept respectively in their right province, and are brought to bear upon religion, each within its own prescribed limitations, so long will they be found to strengthen and adorn one another, and in an admirable manner to co-operate in the mighty work of man's salvation."

Page 359:—

"To place a full reliance of the soul on that Being *whom our reason has thus discovered*, is a duty which the plainest principles of the same reason prove to be required of us, and which in the Bible is insisted on, as fundamental and essential."

(Page 391):—

"First, as to *faith*—that it is by faith the just man lives, and that without it, we cannot please God; that our heavenly Father, having bestowed upon us such evidences as are sufficient to convince our *reason* that he exists, and that he is the omnipotent moral governor of the world, abounding in goodness towards his creatures, requires that we should

“ place on him the affiance of our souls, in order to our happiness here
 “ and hereafter ; that such affiance is well pleasing in his sight, and is
 “ the means of procuring the forgiveness of our sins ; that one indis-
 “ pensable part of it, in those to whom *the Word of God* is revealed, is
 “ a belief in that word ; that the fuller the revelation, the more exten-
 “ sive the belief required ; that, under the dispensation of the Gospel,
 “ a right faith embraces all the essential doctrines of Christianity as its
 “ subjects ; and the Father, the Son, and the Spirit, as its equal and
 “ inseparable objects ; more especially, that as ‘ God was in Christ,
 “ reconciling the world to himself,’ the faith by which the Christian is
 “ saved is *principally faith in the incarnate Son ; that by simply relying*
 “ *on the Redeemer as the atonement for sin, and as ‘our righteousness,’*
 “ the ungodly are justified, without the deeds of the law ; finally, that
 “ this justifying faith in Jesus is not the mere conviction of the under-
 “ standing, but a divinely implanted principle which works by love, and
 “ draws down on the believer the sanctifying graces of the Holy Spirit.
 “ Secondly, as to obedience—that the only standard of action enjoined
 “ on us in the Bible, is obedience to the revealed will or law of God—
 “ that this obedience constitutes righteousness, and the contrary to it,
 “ sin ; that God has written his *moral law* on the hearts of all men : or,
 “ in other words, *has interwoven a sense of it with their very nature ;*
 “ that, independently of this universal principle, he has, in all ages of
 “ the world, maintained for himself a visible church, *consisting of persons*
 “ *who have received an external revelation of his will, &c.*”

If such sentiments as some of the above, are to be received as correct expositions of Christian doctrine, what becomes of the Scripture testimony, that Faith is not of ourselves, but is “ the gift of God ?”

Robert Barclay, in Prop. IV., of the Apology, distinctly disavows the doctrine alluded to in the above paragraph, and more distinctly stated in a previous quotation, of a “ *light of nature* :” and at the same time repudiates another error of the schoolmen, into which J. J. Gurney has fallen, viz., that of “ original sin ;” as we shall presently have occasion to show.

Barclay says (pages 95, 96, Amer. Ed.) : “ While some do so far exalt the *light of nature*, or the *faculty of the natural man*, as capable of himself, by virtue of the inward will, faculty, light, and power, that *pertains to his nature*, to follow that which is good, and make real progress towards heaven ;” —“ others again will needs run into *another extreme* ;” —“ not only confessing man incapable of himself to do good, and prone to evil ; but that” —“ before he commits any actual transgression, he is contaminate with a real guilt, whereby he deserves eternal death ; in which respect they are not afraid to affirm,

that many poor infants are eternally damned, and forever endure the torments of hell; therefore the God of truth, having now again revealed his truth (that good and even way) by his own Spirit, hath taught us to *avoid both these extremes.*"

On page 97, Barclay further says: "So that, though *we do not ascribe any whit of Adam's guilt to men, until they make it theirs* by the like acts of disobedience; yet we *cannot suppose* that men, who are come of Adam naturally, *can have any good thing in their nature*, as belonging to it; which he from whom they derive their nature, had not himself to communicate unto them.

"If then we may affirm, that Adam did not retain *in his nature* (as belonging thereunto,) any will or *light* capable to give him knowledge in spiritual things, then neither can his posterity; for whatsoever real good any man doth, it proceedeth not from his nature, as he is man, or the son of Adam; but from the seed of God in him, *as a new visitation of life*, in order to bring him out of this natural condition; so that, though it be *in him*, yet it is not *of him*; and this the Lord himself witnessed: Gen. vi. 5, &c."

And again, page 103: "I come now to the other part, to wit, that this evil and corrupted seed is not imputed to infants, until they actually join with it. For this there is a reason given in the end of the Proposition itself, drawn from Ephes. ii. For *these* are by nature the children of wrath, who walk according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Here the apostle gives their evil walking, and not anything that is not reduced to act, as a reason of their being 'children of wrath.' And this is suitable to the whole strain of the gospel, where no man is ever threatened or judged for what iniquity he hath not actually wrought: such indeed as continue in iniquity, and so do allow the sins of their fathers, God will visit the iniquity of the fathers upon the children. Is it not strange then, that men should entertain an opinion so absurd in itself, and so cruel and contrary to the nature as well of God's mercy as justice, concerning which the Scripture is altogether silent?"

And further, page 107: "That we confess then that a seed of sin is transmitted to all men from Adam, although imputed to none, until by sinning they actually join with it, &c."

Yet Joseph John Gurney says, page 152:

"Now the Scriptures teach us, that the fall of our first parent, from
 "a condition of natural righteousness to one of natural sinfulness,—
 "from a condition in which he was the heir of the blessing, to one in
 "which he was the subject of the curse,—was the *immediate cause* of a
 "moral degeneracy, and therefore of a *punishable guilt, in the whole*
 "*family of his descendants.*"

Page 361, he says:—

"We are by nature the children of wrath. Prone to iniquity, and
 "*transgressors from the womb*, we are alienated from God who is the
 "source of all happiness; and in the world to come, eternal separation
 "from him, and therefore eternal misery, is the appointed consequence
 "of our evil doings."

Again, on page 386:

"Lastly, he finds it plainly recorded, that when Adam and Eve gave
 "way to the first temptation of their adversary, they became trans-
 "gressors, and lost the moral image of God; that from them the *whole*
 "*race* of their descendants have *inherited* a nature *infected with sin*,
 "and prone to evil—that all mankind, in their fallen nature, and with-
 "out grace, are in a condition of darkness, and alienation from God—
 "that we are *universally* sinners—and that, as such, we are individually
 "liable to the operation of the curse of the law: 'the soul that sin-
 "neth, it shall die.'"

The above are plain indications of his holding the doctrine called the doctrine of "original sin;" and indeed so conscious were some of his admirers that he could not be successfully defended from this charge, that in an attempted vindication of J. J. Gurney, entitled "Calumny Refuted," mainly prepared, it is said, at Burlington, in New Jersey, though first published in England, they have undertaken to support him, by adducing certain texts of Scripture, in which, as they think, a "similar language is used." The texts adduced are Psalm lviii. 3, and Isaiah xlviii, 8; from referring to which the reader will clearly perceive that the inspired penmen spoke in those passages, not of *sin inherited*, but of *sin actually committed*; and that the figure of speech used by them was intended to show how early, even in very infancy, those wicked and treacherous ones had actually transgressed. This is a very different thing from an *inheritance* of "*punishable guilt*," by the "whole race," "uni-

versally ;" which of course must include infants so young as not to be capable of *actual* sin.

Somewhat allied to the last mentioned error, is the doctrine of "imputative righteousness." On page 313, J. J. Gurney says, after describing the holiness, innocency, and perfect obedience of the Son of God in the prepared body :

"Such was the righteousness of the Lord Jesus Christ; and such
"is the righteousness, therefore, which, through faith, *is imputed to the*
"*Christian.*" (His own Italics.)

And further down on the same page:—

"When, therefore, we read that the righteousness of Jesus Christ is
"imputed to the believer, we may reasonably understand such a doctrine to import, that we are not only saved through the sacrifice of
"Jesus Christ, but rewarded through his merits. Our sinfulness may
"properly be said to have been *imputed* to Christ, because, when he
"underwent the penalty which that sinfulness demanded, he was dealt
"with as if he had been himself the sinner; and it is, I apprehend,
"on a perfectly analogous principle, that *his righteousness* is said to
"be *imputed to us*; because, through the boundless mercy of God, we
"are permitted to reap the fruits of it. We are regarded, as if, like
"him, we were absolutely guiltless, and are, *therefore*, delivered from
"everlasting punishment. We are graciously accepted, as if, like him,
"we had meritoriously fulfilled the whole law of God; and are therefore
"rewarded with never-ending felicity. Thus it is, that in consequence
"of his *union through faith with Jesus*, the Head of the church, the
"Christian is not only protected from the pains of hell, but is in possession of a well-grounded *claim* on the joys of Heaven, &c."

Page 315, referring to the passage in Zechariah, ch. iii. 1 to 4, he says:—

"May we not collect from this remarkable narration, that the mighty
"Advocate, who still pleads for his people against their malicious
"adversary, rests their defence on the atonement made by his own
"blood shedding, and graciously *covers them with the spotless robe* of
"his own righteousness? *Thus* it is, that the blessings which Christ
"died to purchase, he lives to apply."

Page 316.

"On a brief review, then, of the contents of the present section, we
"may recollect, first, that the righteousness declared to be imputed to
"the believer in Jesus is the righteousness of Jesus himself; that this
"righteousness consisted in his absolute freedom from sin, and in his
"perfect and meritorious fulfilment of the law of God; that it is said

“to be imputed to Christians, because, in virtue of their union by
 “faith with the great Head of the Church, *they* reap the fruits of it;
 “for they are not only saved from hell, as if they were as innocent
 “as Christ, but are rewarded with Heaven, as if, like Christ, they had
 “perfectly fulfilled the law.”

And page 317:

“What then are the practical lessons to be deduced from these
 “Scriptural doctrines? They are lessons of hope, and joy, and
 “encouragement. When we are humbled before God in the view of
 “our own imperfect services, let us cast ourselves on his mercy, and
 “*repose* on the righteousness of our Redeemer!”

Likewise in his concluding chapter, detailing the investigations of the inquirer after truth, and mentioning the “principal distinct features,” discovered in his “Scriptural inquiry,” he says, page 389:—

“These are the doctrines, first, of the atonement; secondly, of the
 “*imputed righteousness* and advocacy of Christ; and thirdly, of the
 “Spirit.”

And more distinctly on page 390:—

“Our *only* claim on the heavenly inheritance, therefore, consists in
 “this; that God is pleased to *impute*, to those who believe, the *perfect*
 “*righteousness of our Lord Jesus Christ*—who was ‘a lamb without
 “blemish and without spot,’ and whose fulfilment of the whole law,
 “sealed by his death, was infinitely meritorious in the Father’s sight.”

How contrary such views are to the sentiments of our forefathers, may be seen by referring to Barclay and Penington. The former, in “Truth cleared of calumnies,” (Works, vol. i, p. 177, Am. Ed.) expresses himself as follows:

“Thy last argument from 2 Cor. v. 21, [For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him,] is most absurd and impious, for accordingly it would follow, that as Christ was made sin for us, or suffered for our sins, who himself had no sin, no not in the least, *so we may be made righteous* before God, *though we have no righteousness*, no holiness, no faith, no repentance, no mortification, no good thing wrought in us. And doth not this strengthen the wicked, ungodly, and profane, in their presumption, to have title to Christ’s righteousness?”——

"We find, the Apostle makes a far better inference from Christ his dying for us, 2 Cor. vi. 15. 'He died for all, that they which live, might not any longer live to themselves, but to God;' yea, and everywhere he holdeth forth inward holiness and righteousness, as that without which no man can lay claim to Christ: 'If any man be in Christ, he is a new creature;' but he doth not say, God *reputes* him a new creature, though he be not really renewed."

And Isaac Penington, who knew well what true living Faith is, and how it is distinguished from mere belief, or credence, expresses himself against the doctrine of "imputed righteousness," as follows (Works, vol. i., p. 97):—

"He whom God maketh righteous, *was* ungodly *before* He made him righteous. There was *nothing but unrighteousness could be imputed to him in transgression*, before He gave him his Son, and *made him righteous* in his Son; for nothing is righteous with God but Christ, and man *only* as he is *taken into* his righteousness; which is done, *not by a believing from the bare letter*, but by a *receiving of faith, in the life.*"

It would seem that one who is entangled in the doctrine of "imputative righteousness," must also be defective in regard to that of justification. Accordingly we find, although J. J. Gurney acknowledges that justification by faith or belief in Christ, and sanctification by His Spirit, always accompany each other, yet that he always places justification before sanctification, in direct opposition to the testimony of Richard Claridge, and others of our early writers. And his view of justification partakes of the same error as his views on faith, which we have seen above. The following, from page 357, is a remarkably objectionable passage, on this and other grounds:—

"Thus it appears, that although the saving efficacy of a *living faith* "by no means depends on the extent of the information imparted to the believer, and may even be experienced by persons who are acquainted *only with natural religion*, yet with us, to whom the Gospel is revealed, the faith which *alone* introduces to a participation in the favour of the Almighty—the faith which *alone* is *justifying* in the sight of God—is 'faith towards our Lord Jesus Christ.' It is a *reliance* of the soul on the *incarnate Son*, who conducts the great *scheme* appointed for our salvation—who, in every part of that scheme, is prominently presented to our attention—who was Himself 'delivered for our offences, and raised again for our justification.'"

And further down, on the same page, after bringing several texts of Scripture, with a view to sustain his position, and declaring that "*to be justified*, in the language of Scripture, and "particularly in that of the Apostle Paul, usually *signifies to* "*be absolved*—to be delivered by pardon from the penalty due "to our past sins"—he says:—

"From these premises it follows, that in the order of the grace of "God, *justification* precedes *sanctification* [his own italics], and that "the faith in Jesus Christ, by which the ungodly are justified, has respect, in a very pre-eminent manner, to the *atonement* which he has "made for the sins of the world. It is faith in a crucified Redeemer, "or, to adopt the Apostle's words, '*faith in his blood*;' and this doctrine "corresponds with the declaration of our Lord himself—'As Moses "lifted up the serpent in the wilderness, even so must the Son of man "be lifted up, (on the cross,) that whosoever believeth in him, (that is, "I conceive, whosoever *places his reliance* upon him as the atonement "for sin) should not perish, but have eternal life.' John iii. 14, 15 : "comp. Rom. v. 1, 9. While, however, the *justification* of the sinner, "through faith in a crucified Redeemer, *precedes* the work of *sanctifi-* "cation, its close and inseparable connexion with that work is evinced "by the fact, that in the economy of God's spiritual government, this "very faith is the constituted means, through which we obtain the gift "of the Holy Spirit. In the preceding Essay, I have endeavoured to "prove from Scripture, that the channel through which the Spirit flows "to man is Christ *crucified*; and I am now remarking, that it is *through* "faith in Christ *crucified*, that we, on our parts, are enabled to receive "the Spirit, and are brought under his regenerating and sanctifying "influence. 'Christ,' says the Apostle Paul, 'hath redeemed us from "the curse of the law, being made a curse for us, that the blessing of "Abraham might come on the Gentiles, through Jesus Christ; that we "might receive the promise of the Spirit *through faith*.' Gal. iii. 13, "14. 'If any man thirst,' cried Jesus himself, 'let him come unto me "and drink. He that believeth in me, as the Scripture hath said, out "of his belly shall flow rivers of living water.' John vii. 37, 38 : comp. "ver. 39. Those *only* can truly be said to 'eat the flesh of the Son of "Man, and drink his blood,' whose *whole reliance for salvation* is placed "upon him, as the *sacrifice for sin*; and *these are they* who receive the "Spirit that quickeneth—who dwell in Christ and know Christ by his "spirit to dwell in them—who, through the Spirit, are made alive unto "God in this world, and therefore live forever in the world to come."

He then proceeds to guard against "a dead faith;" but what he describes as living faith, is exclusively fixed on the Son of God as he is *without us*, shutting out, or at least entirely leaving out of view, the necessity also of his inward work, by a re-

ception of Him into the heart, and allowing him to thoroughly purge the floor, and to burn up the chaff there with unquenchable fire. According to the doctrine taught in the above passage, not only is justification placed on a ground totally irrespective of this great and necessary experience; but all those who have never heard of Christ's sacrifice for sin, and therefore cannot place their "whole reliance for salvation" upon that great and glorious work, are excluded from partaking of the flesh and blood of Christ, of receiving the "Spirit that quickeneth," or of being made alive unto God. How different is the language of Friends! The importance of the subject makes it needful to quote their views to some considerable extent.

Isaac Penington (Works, vol. i., p. 96,) says:—"Mark, then, the justification or redemption is not by believing of a thing done without man (though that, also, is to be believed), but by *receiving Him into the heart.*"

Richard Claridge (Works, as quoted in "The Friend," vol. xi., p. 231,) says: "If we attend to the order of the Apostle's testimony (1 Cor. vi. 11,) we *must be washed and sanctified before we can be justified.* And if we come to witness the efficacious work of the Spirit of Christ, in our *cleansing and sanctification*, we shall know ourselves to be in a state of *justification*, and *not till then.* For though Christ be a propitiation for the sins of the whole world, yet no man can comfortably apply him as such to his own soul, but as he *first* experiences the sanctifying work of the Spirit."

"The antinomian insisted much upon the priority of justification to sanctification, *alleging that men are first justified and then sanctified.* R. Claridge replied, that complete justification denoted a being made inwardly just, by putting an end to sin, finishing transgression, and bringing in Christ's everlasting righteousness; and this being the work of the Spirit in sanctification, *sanctification must of necessity precede our justification.*"

William Penn, in his "Primitive Christianity Revived," (Works vol. iii. p. 497, London Ed. 1825,) says: "We *cannot believe* that Christ's death and sufferings *so* satisfy God, or justify men, as that they are *thereby* accepted of God; they are, indeed, thereby put into a *state capable* of being accepted of God, and through the obedience of faith, and sanctification of

the Spirit, are in a state of acceptance; for we can never think a man justified before God, while self-condemned; or that any man can be in Christ, who is not a new creature; or that God looks upon men otherwise than they are." * * * * "In short, justification consists of two parts, or hath a two-fold consideration, viz., justification from the *guilt* of sin, and justification from the *power* and *pollution* of sin; and in *this* sense justification gives a man a full and clear acceptance before God; for want of *this latter* part it is, that so many souls religiously inclined, are often under doubts, scruples, and despondencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of Christianity, that they are too apt to cloak their own active and passive disobedience with the active and passive *obedience of Christ*. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ; nothing *we* can do, though by the operation of the Holy Spirit, being able to cancel *old debts*, or wipe out old scores: it is the power and efficacy of that propitiatory offering, *upon faith and repentance*, that justifies us from the sins that are past; and it is the power of Christ's Spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is *purged from sin*, God will never accept of it. He reproves, rebukes, and condemns those that entertain sin there, and therefore such cannot be said to be in a justified state; condemnation and justification being contraries; so that they that hold themselves in a justified state by the active and passive obedience of Christ, while they are not actively and passively obedient to the Spirit of Christ Jesus, are under a *strong and dangerous delusion*."

After the same manner, Robert Barclay (Apol. Prop. vii. p. 196,) says: "As many as resist not this *light*, but receive the same, it becomes in them an holy, pure, and spiritual birth, bringing forth holiness, righteousness, and purity, and all those other blessed fruits which are acceptable to God: by which holy birth, to wit, *Jesus Christ formed within us*, and *working His works in us*, as we are sanctified, so are we justified in the sight of God," &c.

Page 223—"Having thus sufficiently proved, that by *justi-*

fication is to be understood a *really being made righteous*, I do boldly affirm, and that not only from a notional knowledge, but from a real, inward, experimental feeling of the thing, that the *immediate, nearest, or formal cause* (if we must in condescension to some, use this word,) of a man's justification in the sight of God, is, the *revelation of Jesus Christ in the soul, changing, altering, and renewing the mind*; by whom (even the Author of this inward work) thus formed and revealed, we are truly justified and accepted in the sight of God; &c."

Page 225—"That it is by this revelation of Jesus Christ, and the new creation in us, that we are justified, doth evidently appear from that excellent saying of the Apostle," &c. * * 'according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost;' &c." * * "Now, that whereby we are saved, that we are also no doubt justified by; which words are in this respect synonymous. Here the Apostle clearly ascribes the *immediate* cause of justification to this inward work of *regeneration*, which is Jesus Christ revealed in the soul, as being that which formally states us in a capacity of being reconciled with God;" &c.

Let not any object that what we have brought forward on this subject is a dispute, as it were, of words; for there is a practical bearing in this doctrine of our ancient Friends, intimately connected with that purity, holiness, and devotedness of life, which distinguished them from those who are satisfied to take up a rest short of the true rest.

The sentiments of Joseph J. Gurney respecting the awfully mysterious subject of the resurrection from the dead, appear, like many other of his views, to have been formed from the study of the disquisitions of writers of other denominations, and then modified in the expression, for the purpose of adapting them to a reception among Friends. That he held views differing from Friends, in regard to "that body that shall be," and calculated to favour the doctrine that these same bodies, after a change, shall be given again to the souls which have inhabited them on earth; and that he speculated on an intermediate state of separation, between death and the final consummation of either the happiness of the blessed, or the misery of the wicked—will manifestly appear from certain passages now to be considered.

Far be it from us to attempt to dive into this unapproach-

able mystery: there has been too much of speculation upon it already, and too little disposition to be satisfied with what the Father of Spirits has seen fit to make known to us in our finite condition. We shall accordingly do little more than quote the passages in which the views on this subject, incongruous with the views of Friends, or going further than they and the Scriptures have gone, are most distinctly set forth; and point out their discrepancy, by citing the sound Scriptural expressions of George Fox and Wm. Penn.

In the first place, however, it may be stated, that on page 265, in Essay X, the *second coming of Christ*, "without sin unto salvation," is turned aside from the view which Friends have always taken of it, to wit, that it applies to his coming in Spirit (as he has already come) into the hearts of his children, to teach them, to purify them, and to save them from their sins; and is construed as meaning, "*without a sin-offering*," and as referring to "the great day of retribution."

On page 134, J. J. Gurney says:

"That during the *interval* which takes place between the death of the body and the resurrection of the dead, man is not in a state of absolute insensibility or annihilation, as some persons have vainly imagined, but in a condition either of suffering or of rejoicing, the New Testament contains a variety of evidence, which, although in some degree indirect, is nevertheless clear and satisfactory. First, with respect to the impenitent wicked, their lot, during the *separate state of existence*, is described as one of pain and punishment, or, in language more or less metaphorical, (and in what degree it is metaphorical, no man can pretend to decide,) as one of fire and imprisonment. Although our Lord's parable of the rich man and Lazarus probably presents to our view a *fictitious history*," [bold and unauthorized epithet, applied to any of the parables of our blessed Lord!] "yet we have every reason to allow that the *doctrines* which it so clearly conveys to our understanding, are the doctrines of absolute truth," &c.

Page 135:

"Nor can we forget the memorable expressions employed by our Saviour, when he was conversing with the Sadducees respecting the doctrine of a future life, and respecting that *first resurrection* [his own italics] of which we are now speaking: 'Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection,' &c."

Our Lord here did not designate this as the "*first* resurrec-

tion:" where then did J. J. Gurney obtain authority so to designate it?

On page 136, he says:

" While the passages of Scripture, which thus unfold to us some of
 " the hidden mysteries of the *separate state of existence*, afford an ample
 " evidence that there is in us a living substance, by which our identity
 " is preserved, and which cannot die, there is *yet another point of view*
 " in which man is represented, by the inspired writers, as the heir of an
 " endless futurity. In an awful day to come, *his mortal part* shall put
 " on immortality; his corruptible shall be clothed with incorruption;
 " *the man who sleeps in the dust of the earth shall be quickened*—shall
 " be raised from a state of death—shall stand alive before the judg-
 " ment-seat of the Almighty."

The expression above, "*his mortal part*," is not the expression of the Apostle Paul, and is not of the same import as "this mortal;" nor ought the apostle to be understood as speaking of any "part" of man, but of man himself as mortal, that "must put on immortality,"—as if he had said, this mortal man must become immortal. Nor can he find a warrant from the apostle for saying that "*the man who sleeps in the dust of the earth*;" evidently referring to the dust of these mortal bodies, "shall be quickened," and "raised," and "stand alive." Yet the same idea is again brought forward, on page 141.

" Such, then, are the principles on which the Scriptures teach us that
 " the child of Adam, however vain and transitory in one point of view,
 " is nevertheless born for eternity. He has within him a never-dying
 " spirit; and *even that part of him which is destined to moulder in the*
 " *grave*, shall in the end be found the seed of a spiritual body, and shall
 " be clothed with incorruption and immortality. If he is wicked and
 " disobedient,—after his death he is *reserved*, in pain and darkness, for
 " the righteous judgment of God: *after his resurrection*, that judgment
 " will be consummated. If he is righteous—*when he dies*, his disembodied *soul* ascends into regions of bliss: when he is *raised from the*
 " *dead*, the *whole man* will be renovated, and will enter into the fulness
 " of the glory of Christ."

There is a painful latitude of speculation indulged in the above passages, to say the least; and again on pages 253 and 254, in Essay Tenth; wherein many texts of Holy Scripture are brought forward, with a view of detailing the circumstances of "the *transmutation* and resurrection of mankind in the last

day." Friends on the contrary have ever shunned such speculations. George Fox (Doctrinal Works, p. 466,) says on this subject: "Is not this your condition, that make such a work about the body of Christ, and with what bodies people shall be raised up; and the apostle saith to such: 'Thou fool, that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest *not that body that shall be.*' So he tells here plainly, it is not the same, and calls thee a fool that questionest. If thou sowest wheat or other corn, let the husbandman answer thee in this."

And on page 467: "And the apostle further saith, 'Behold, I show you a mystery; we shall not all sleep, but we shall *be changed!*' Mark—*be changed: so not the same:* which the husbandman will teach thee."

Again, page 946: "And Christ saith, 'verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' So, what the husbandman soweth, whether wheat or other seed, he soweth—mark—he soweth *not* that body that shall be; but God giveth it a body as it pleaseth Him, and to every seed its own body; &c."

Wm. Penn, in his "Testimony to the Truth of God," (Works, vol. 3, p. 523,) says: "Because, from the authority of Holy Scripture, as well as right reason, *we deny the resurrection of the same* gross and corruptible *body*, and are neither over inquisitive nor critical about what bodies we shall have at the resurrection, leaving it to the Lord to give us such bodies as He pleases (and with that we are well pleased and satisfied, and wish all others were so too;) from hence we are made not only deniers of the resurrection of any body at all, however spiritual or glorified, but eternal rewards too."

And in his "Defence of Gospel Truths," Works, vol. 3. p. 549,) Wm. Penn says: "Here it is we are cautious, and tread softly, remembering what the apostle says to the curious and inquisitive upon this head. 'But some man will say, how are the dead raised up, and with what bodies do they come? Thou fool, thou sowest not that body which shall be, but bare grain.—But God giveth it a body, as it hath pleased him, and to every seed its own body.' Here is the ground of our caution, which the bishop is pleased to call suppression. *We have indeed*

been negative to the gross conceit of people concerning *the rising of this carnal body* we carry about with us; which better agrees with the Koran of Mahomet, than the Gospel of Christ: but, that there is a resurrection of the just and unjust to rewards and punishments, we have ever believed.”—“Bodies we shall have, *but not the same*, says the apostle, and so believes the Quaker.”

There are various other objectionable features in the “Essays on Christianity,” some of which for brevity’s sake, we must here pass over in silence. But it will not be best to omit to mention the very frequent use made of certain expressions, so well known to be at variance with the views of Friends, that it would be waste of time to argue the point. Such are, the constant use of the term “*Sabbath*” applied to the first day of the week, and the epithet applied to the Holy Scriptures, of “*the Written Word*,” pages 86 and 88, and perhaps in other parts of the volume—such is the term “*person*,” and “*personality*,” applied in a great many instances to Jehovah, to the Son, and to the Spirit, and in some passages argued and dilated upon with a familiarity, which, in treating of the being of the Almighty, is awful to contemplate—such is the unscriptural word, “*plurality*,” applied in many instances to the same Almighty Being manifested as Father, Son, and Spirit. The word “*trinity*,” Friends have always objected to, as an unscriptural and invented term; but they did not suspect that from among their descendants would one arise, who, conscious that he could not use *that* word, without startling the suspicions of his brethren, would borrow from the schools another word, of equally objectionable character, and use it in the same way as the word “*trinity*” had been used by those against whom our early Friends had contended. On page 113, J. J. Gurney speaks of the “*plurality in the one God*”—scarcely discernible from the phrase “*trinity in unity*”—on page 117, he comes still nearer to the Episcopal expression, and says “*plurality in unity*,” “*plurality in the divine essence*”—on page 384, “*a real plurality*” in “*this one God*.”

One passage more, and we have done with this volume. It is almost the concluding passage of the book; where the author expresses himself in the following manner:

“But, to reverse the picture, how numerous, how powerful, are those

"doctrinal points in religion, which are entertained in common by the
 "great majority of the Christian world! One principal object which,
 "in the laborious yet interesting task of composing the present volume,
 "I have always kept in view, has been to develop these *points of union*.
 "I have desired to show to my fellow-believers in the divinity of Jesus
 "Christ—Roman Catholics, as well as Protestants—Calvinists, as well
 "as Arminians—dissenters, as well as members of the various estab-
 "lished churches—the strength, the breadth, and the saving efficacy, of
 "those great features of Divine Truth, *in which they all agree*. May
 "this main agreement—an agreement which embraces everything abso-
 "lutely essential in religion—be more and more accompanied by gen-
 "tleness, kindness, forbearance, and candor, and above all, by the
 "'unity of the Spirit in the bond of peace!'
 "Finally, I would remark, that of this unity of the Spirit, *founded*
 "as it is on an *essential unity of doctrine*, one principal result ought
 "surely to be, *our joint and common*, or at least *our corresponding* and
 "*harmonious* efforts, to promote the salvation of the world."

If it is true that "Roman Catholics and Protestants, Calvin-
 ists and Arminians, dissenters and members of the various
 established churches," all agree in "everything absolutely
 essential," it cannot be "essential" for us to contend against
 what we have nevertheless hitherto been taught to believe,
 were "essential" errors in their respective systems. All else,
 except what they jointly believe, is set down here as non-
 essential; and all are exhorted to "joint and common," or, at
 least, "corresponding and harmonious efforts to promote the
 salvation of the world." The idea appears beautiful to the
 natural imagination, and seems to savour of broad charity;
 but it is to be greatly feared, that the result of such "harmo-
 nious" efforts would bring the world no nearer to "salvation,"
 than the "*moral science of Christianity*," taught in the volume
 under notice.

In the year 1827, J. J. Gurney married a second time, and
 soon afterwards published a Report on the State of Ireland,
 being the result of the investigations made by himself and his
 sister, E. J. Fry, during their visit in that country, with min-
 utes from their respective meetings, liberating them for *religi-
 ous* service. This Report was prepared for, and presented
 to, the executive branch of the Government of that island; and
 being of a secular and statistical nature, need not detain us in
 our present pursuit. There is no reason to doubt that many of
 the statements and suggestions made therein were important,

and calculated to promote the amelioration of the condition of that people; yet we may well object to the practice of ministers going forth on embassies of so mixed a character, and mingling so intimately with crowds of avowedly worldly people, while professing to have the sanction of the church for gospel service. Especially by a people professing as Friends do, should services of this nature be kept pure and distinct; and the minds of those engaged in them should be retired to the gift of God, and subjectly given up to the baptisms and exercises necessary, from time to time, to qualify the servant for the work of the Lord, and to enable him rightly to divide the word, according to the spiritual condition of those to whom he is sent. The necessity, however, for such seclusion of the mind, and deep watchfulness of spirit, cannot be appreciated by those who depend on the excitement of the imagination, and the flow of warm, natural and somewhat poetical feelings, mistaking these for the pure openings of the gift of gospel ministry.

There are nevertheless, it may be acknowledged, scattered passages in portions of the Memoirs, indicating, especially for a time after his second marriage, more or less of an openness to conviction, and of a tenderness of feeling, which might have been productive of excellent results, if the world had been effectually shut out, and self had been crucified with Christ. It is remarkable that in some of these times of apparent visitation and tenderness, the observations made by J. J. Gurney, respecting his own state and feelings, appear to contradict certain of his published views when writing for the world.

Memoirs, vol. i. p. 376, Amer. ed.—

“ In the afternoon, I found it my place to exalt the doctrine always
 “ professed by Friends, of a divine seed or principle, placed through
 “ the mercy of God in Christ Jesus, in the hearts of all men. O! may
 “ I more and more vitally understand this myself; that I may more
 “ and more effectually present it, both by example and precept, to the
 “ attention of others.”

Page 382.—

“ To live, in any measure, for the good of others, gives a feeling of
 “ satisfaction not to be derived from any other mode of life. But
 “ surely a vast deal of self-indulgence is worked up into my whole sys-

"tem. And as to philanthropy, how tainted sometimes are its secret
"springs!"

Page 447.—

"Having felt a lively interest in the Parliamentary Reform question,
"I wrote a long letter on the subject to Lord Calthorpe, *but have been*
"*this morning called home to my centre*, and reminded that much of
"these matters *is not my business*. Rather let me leave all with prayer
"to the gracious care of my God and Saviour."

Page 473, 474—To Jonathan Hutchinson.

"The constant flow of religious engagements, (like wave after
"wave,) has prevented my earlier notice of thy very acceptable and
"timely letter. The train of thought which it contains is just in cor-
"respondence with my own; for I have had to plead for immediate reve-
"lation, and for that ancient principle of our religious profession, the
"Lords 'anointing,' or the Spirit of Christ in us, and upon us, with-
"out which we can do nothing well for his precious cause, or for our
"own souls' salvation. There are many dangers abroad in the present
"day, &c."

Page 482.—

"12th mo. 31st. [1832.] I feel the present a period of some critical
"importance in my life; and my soul has been brought into *deep exer-*
"*cise and conflict*, in the fear lest I should, in any respect, become a
"prey to the enemy. But I will not, I dare not, doubt the faithfulness
"of my God and Saviour."

Would that he had entirely given up all his own willings and
runnings in the wisdom of man, to the full operation of the
mercy which was doubtless at times striving with him for a
more complete surrender. But the plausible entanglements of
worldly associations and maxims are continually manifest in
the Memoirs; leading him to confound the religion and even
the ministry of others, with that which is not of man, neither
by man, but by the revelation of the Spirit of Christ. Speak-
ing of a visit to the city of Oxford, (so celebrated for its theo-
logical school,) and of the public meeting being attended by
many of the students of the university, he says:

Page 387.—

"More ingenuous youths than the young students among them, I
"have scarcely ever met with, and their piety seemed very genuine.

“Several of them accompanied us in the evening to Farringdon, where the public meeting, though deep and difficult exercise to me, proved to be a very uniting time; and the young men seemed afterwards to overflow with love.”

Yet there is here no allusion to any caution given to these young students, against the dangerous and corrupt practice of that university, of making professed ministers of Christ by learning and study, and of ordaining them, by imposition of hands, to make merchandise of the gospel.

In like manner, he gives (p. 455 to 458,) a glowing description of a visit paid to his friend Charles Simeon, “the well known fellow of King’s College,” at the kindred university of Cambridge; and no one would suspect that such a thing as a testimony against a man-made, self-active and hireling ministry, had once entered his thoughts. After quoting some measurably spiritual views, expressed by this animated and learned, and it is probable (in his way) sincerely pious man, J. J. Gurney says:—

“His respectable, elderly female servants were now called in, and I was requested to read *the Scriptures*. I chose the first half of the 3d of Lamentations, and the passage, as I read it, seemed to me to be full of marrow. A very precious solemnity ensued, during which the language of prayer and praise arose; I humbly hope with acceptance. I believe both my dear wife and myself were ready to acknowledge that we had seldom felt, *with any one*, more of the ‘unity of the spirit’ in the bond of peace.’ Under this feeling we took our leave.”

The fault here, is, not that he should feel a *warm interest* in a pious individual of another communion, still under the influence of the errors of education; but that he should give himself up to a levelling unity of feeling, blind to the fact that, in the *system* actively supported by that individual in his *official capacity*, there were errors of grave importance, nay, of a very polluting tendency to the purity of the Christian religion. In like manner, we find him glowing with unity, on other occasions, when visiting or being visited by the ministers and “dignitaries” of the episcopal Society. In 1833, Thomas Chalmers visited him at Earlham; J. J. Gurney’s sister Richenda, who had married a “clergyman” named Francis Cunningham, being also present during a portion of the time.

J. J. Gurney says, Page 509:—

"We called on the venerable bishop, [of Norwich] now in his ninetyeth year, and very delightful was our interview. The *dear old man* was in good heart and health, reading without spectacles, hearing without the smallest difficulty, and able to talk with his old vivacity," &c. &c.
* * * "I was glad to hear Chalmers and the bishop fully agreeing in the praise of Warburton's 'Julian,' which surely contains important and specific, though somewhat indirect evidence of the truth as it is in Jesus." * * *

Page 512, J. J. Gurney says:—

"Dr. Chalmers left us yesterday morning. We parted from him the preceding night, after a time of *Scripture reading*, silent waiting, and *prayer*, in which I had fervently to commend him and his family to the grace of God. His visit has been memorable indeed."

Page 514:—

"On Fourth-day arrived the bishop of Winchester, with his wife and four children; and our brother and sister, Francis and Richenda Cunningham. C. Wodehouse and E. Edwards were with us at dinner. We passed a very pleasant afternoon, and I read the 'Sketch of Wilberforce' to them in the evening. The bishop's courteous and gentle manner, and evident sweetness of mind, are *very endearing*. On Sixth-day morning *he read to us*, 1 John v., evidently under great and tender feeling. I took a private walk with him before we parted, and enjoyed the sweet savour of his Christian mind, converse, and demeanour."

Page 537:—

"Last Second-day I joined a large party of the friends of the London Missionary Society, [at Norwich,] after their breakfast at the Swan Inn,—probably two or three hundred present,—and spoke to them on several points which were interesting to my own mind, particularly the reign of Christ, and the desirableness of avoiding party politics."

How could such examples of mingling, as are exhibited in the above extracts, be continually presented to the view of the youth of our Society, without producing their legitimate fruits, in encouraging them to still more intimate association, and attendance on ministrations, calculated to wean them from the simplicity of the truth? Nevertheless, it will be said, J. J. Gurney frequently recognized the necessity for Friends to keep to their own testimonies, on the subject of the ministry, as well

as on other subjects. This is true: yet this was often accompanied by an appearance of a mental reservation, and sometimes by its avowal, showing his real meaning to be, that *for us, as Friends*, it was needful to maintain our principles, if we would *maintain our identity*; yet by no means implying that the views of others were essential corruptions of Christianity, from which, by faithful obedience to the Light of Christ inwardly revealed, they might be in like manner brought out, and made to partake of the clearness of the gospel day. Of this character is the statement in the following extract from a sermon preached by J. J. Gurney in London Quarterly Meeting in 1833, as we find it on page 530 of the *Memoirs*. This was at a time of great agitation in the Society in England, resulting in the "Beacon" schism.

"I am not one of those, you will believe me, my dear friends, who think lightly of the gospel labours of such as are not of our religious denomination. I believe that they have often flowed from a right zeal, and are often blessed with fruit by the Giver of all Grace; but of one thing I am well persuaded, that our security and prosperity *as a religious body*, is intimately and inseparably connected with our *maintaining our own place* in the universal church of Christ; not in the form, not in the system, not in the prejudices of man, not in the bitterness and narrowness of mere sectarian views; but in the light of immortal truth, in the beauty and strength of primitive Christianity, in the spirituality of the gospel of Christ, the old, the unchanging path."

Many passages might be cited, similar in tenor to the above.

In the year 1830, J. J. Gurney published his "Biblical Notes and Dissertations;" a work replete with the results of Scriptural and philological research, chiefly illustrative of the deity of Christ. To the classical and biblical scholar it may be said to be an interesting work; but it is open to some of the serious objections attaching to its predecessor, the "Essays on Christianity;" and has, in a number of places, evidences of the same departures in doctrine, from the true sentiments of the Society of Friends.

The same speculative idea of a mansion of separate spirits, between death and final judgment, which we have had occasion to notice as occurring in the *Essays*, is to be found in the "Biblical Notes," on page 211, &c., where, speaking of the

expressions in 1 Peter iii. 18, 19, 20, respecting the preaching of Christ by the Spirit to the spirits in prison, he says:

"The objects of his divine administrations are here expressly stated
 "to have been the *disobedient antediluvians*; and we may conclude
 "that this race of mankind is described, first, as [spirits,] because, *at*
 "*the time when the apostle wrote*, they were no longer in the body; and
 "secondly, as [in prison,] because they were *then imprisoned in the*
 "*mansion of separate spirits*, being there *reserved for future and final*
 "*judgment*. For the purpose, as it would seem, of removing from the
 "passage some of its apparent difficulties, it has been suggested that
 "'the spirits' here mentioned by the apostle, may simply denote 'men,'
 "in the usual sense of that term; and that the 'prison' of these persons
 "was purely metaphorical—the bondage of the world, the flesh, and the
 "devil. But the terms *πνεύματα* and *φυλακή* appear to be of too precise
 "and singular a nature to admit of *so loose an interpretation*; nor
 "need we *hesitate* in *acceding* to the more usual explanation of these
 "expressions as stated by Schleusner: '*animis corpore exutis, quæ*
 "*nunc in tartaro* (quem poetæ veteres ferreas portas habere fingebant)
 "conclusæ tenentur,' &c." [In English,—'*spirits deprived of the*
 "*body, which are now held shut up in Tartarus, which the ancient*
 "*poets pretended had iron gates.*']

In like manner, his views of "imputative righteousness" are again manifested in several places of this work.

Page 363, he says:

"The Christian's hope of deliverance from eternal death is founded
 "on the glorious doctrine, that a ransom has been offered for his soul,
 "by a Saviour of infinite dignity and power; and he anticipates the
 "boon of everlasting felicity, not as the reward of his own polluted
 "works, but as *the just and necessary* consequence of a *righteousness*
 "*imputed* to the believer—the perfect righteousness of Him, who is not
 "only man but God."

The passage at the foot of page 467 implies the same doctrine, by leaving entirely out of view the necessity of our actually being by obedience made righteous, in order to partake of the benefit of Christ's atonement.

"We believe, that we are forgiven all our iniquity, *because a sacrifice*
 "*has been provided for us of infinite worth and dignity*; because
 "ours is a Redeemer, *omnipotent* to deliver us from the curse of the
 "law, and to bear on himself the sins of the whole world."

The fault of this passage, let it be particularly understood, is not by any means in exalting too highly the power and dig-

nity of the adorable Son of God, our Blessed Lord and Saviour—yea, and his mercy, too, might have been included—but in attributing the atonement solely to what he has accomplished for us, *without us*, instead of including that equally necessary part, that which he does for us, *within us*, by His Holy Spirit; without submission to which we can never partake of the benefits of his death, however exalted our opinion of it may be. This entire leaving out of the latter view, is in effect, necessarily a resort to the doctrine of “imputative righteousness;” which Friends have ever rejected, as tending to settle men down in a false rest in their sins.

On page 458, he describes Christianity as a “*scheme*, appointed in the wisdom and love of God for the salvation of mankind;” and again, page 471, “that Christianity is a “*scheme* ordained in the wisdom and love of God for our salvation;” and a little further, he adds—“that our faith, in order to be saving, *must embrace the whole scheme* appointed for our salvation.” And on the concluding page of the work, he says:

“ Since, then, that faith in Christ by which we are saved, is also the faith by which we are regenerated—since a *belief* in the deity and atonement of the Son of God, affords the *strongest of motives* to humility, love to God, love to man, devotion, prayer, and the *fulfilment of our duties* towards Christ himself, we may safely conclude that such a *belief* is *essential* to the formation of the Christian’s character.” *

* * * “ Finally, let it never be forgotten, that the formation of the Christian’s character is the very thing which prepares us for the *enjoyment of the Christian’s heaven.*”

If this is to be taken as a correct view of the matter, where shall we find a place for the poor but sincere-hearted heathen, whose ignorance of the history precludes his *belief* in what he has never heard mentioned, though he may have that saving faith which “is the gift of God,” and be obedient to that Light “which enlighteneth every man that cometh into the world?”

What he believes “faith” to be, he has plainly told us on page 463, in the following expressions, agreeing with what has already appeared in many passages of his Essays:—

“ Since it has been demonstrated to *our reason*, that God has revealed to us a *system of truth for our salvation*, reason itself proclaims that we must be saved through the operation of *that principle in the mind*, by

" which alone *revealed truth* is accepted and appropriated. Now that principle is *belief* or *faith*."

What he means also by "revealed truth," is unfolded clearly in several passages; for instance, on page 459:—

" The Scriptures which *unfold divine truth* are able to make wise unto salvation."

He here omits the apostle's words, "through faith which is in Christ Jesus."

Again, on page 471—

" No longer are its [the Bible's] contents food for daily, pious meditation; no longer is it *the test* by the simple application of which, *all questions* in religion *must* be tried and *determined*. On the whole, revelation is marred, and religion becomes a wreck. Man is left to the perilous guidance of his own perverted reason; and must steer his course through the ocean of life, *without the true rudder*. [His own italics.]

On page 461, he speaks of *the Gospel*, as the "*record* that God hath given unto us eternal life, &c.;" and page 472, after alluding to the allowance to be made "for a condition of ignorance," he speaks of "those to whom the Gospel is revealed," evidently implying, *those who have the Scriptures*, and thus excluding any view of the great doctrine of Friends, that the gospel is preached in the hearts of all men, in their day of visitation, even though they never heard of the Scriptures.

Our early Friends were unanimous in their sentiment, that all effectual or acceptable prayer must be prompted and aided by the Holy Spirit. Isaac Pennington emphatically says, (Works, vol. 1, page 21:)—"Mark, *all prayer* and supplication must be in the Spirit, yea, it must be *always* in the Spirit, which speaks in the heart to God, and makes the intercession, *or it is no prayer*. If a man speak ever so much from his own spirit, with ever so much earnestness and affection, yet it is no prayer, no true prayer, but only so far as the Spirit moves to it, and so far as the Spirit leads and guides in it."

Yet we find by the Memoirs, (page 407) that J. J. Gurney advised his son, when a schoolboy, "*never* to begin or end the "day without prayer;" and on page 478 of the "Biblical Notes," we are told by him, that

"we are invited to pray in the *name of Jesus*; that is, in *dependence on his mediation*." [His own italics.]

This is a very different thing from "watching unto prayer," so eminently enjoined in Holy Scripture; or "waiting to be indued with power from on high;" and is calculated to promote unauthorized offerings unto the most High, under the plea of "dependence on the mediation" of Christ.

When we consider the learned contents of the "Biblical Notes," we cannot be surprised at the fact mentioned in the Memoirs, that they were particularly approved (not to say, applauded,) by the Bishops of London and Salisbury, by Daniel Wilson, afterwards Bishop of Calcutta, "and several others of the English Bishops." J. J. Gurney's intimate friend, Charles Simeon, however, accompanied his testimony of approval, enthusiastic as it was, with a word of salutary caution in relation to such researches:

Page 443, Memoirs.

"Do not mistake me. I do not intend to intimate, in the slightest degree, that such pursuits *must* operate to the disadvantage of your soul in its devotional feelings, but only to suggest, with true brotherly affection, that they *may*. *Vitam perdidit operose nihil agendo*, [I have lost my life in laboriously doing nothing,] was the dying complaint of a great critic; and therefore it will be well to bear in mind, that the species of research, which God has so wonderfully enabled you to prosecute, may, by *possibility*, become a snare, and rob the soul, whilst it is furnishing the mind."

In the year 1831, J. J. Gurney published "Brief Remarks on the History, Authority, and Use of the Sabbath;" in which, without mentioning our early Friends, he brings a great amount of learned quotations and severely strained arguments, to overturn the view entertained by Barclay, and all the rest of our ancient writers, with respect to that subject. The whole book may be justly considered a direct attack upon the early exponents of our doctrines, and that without scruple or apology. It is not our present purpose to enter into argument on the subject. Our ancient writers have sufficiently maintained the great doctrine of the true Christian Sabbath. Yet it will be necessary to make some quotations, calculated to show the difference between them and J. J. Gurney.

The latter, on page 20, (first edition) after a laboured attempt to prove a "sabbatical institution" to have existed before Moses, discards any intention of alleging, "that a superior sanctity actually attaches to any one day" over others; yet the whole scope of his subsequent treatise, appears to be an attempt to prove that position, or one so nearly similar, that it is difficult to define the difference which he may have had in view. On the very next page, he speaks of "God's *hallowing* the seventh day." He often makes use of this expression, calling it a "hallowed" day; but the special aim of the work appears to be, in his own words, to show that the Almighty "has made a '*perpetual decree*,' that every six days of labour *shall be* succeeded by a seventh day of rest;" (page 21;) construing it as an indispensable moral obligation; and assuming for the first day of the week the name of Sabbath, as the seventh day was entitled to it under the law of Moses.

On page 72, after alluding (page 71,) to the memorable occasion, when about three thousand souls were added in one day to the church, he says:—

"Thus was the first day of the week again pointed out, by the divine finger, as *the day* of Christian worship," [as if there were to be no other,] "and was blessed and honoured by the Lord of the Sabbath. He who had risen from the dead and had appeared to His disciples on that day, and who, as it occurred from week to week, had assembled with their company, *now completed the hallowing of the Christian Sabbath*, by the mission of the Comforter."

Page 75:

"And the day on which Jesus rose from the dead had been *hallowed* by the Lord himself for his own worship, and for the rest and religious edification of his believing children."

Page 93.

"On this *hallowed* day, we are bound by a *sacred* obligation, to manifest our allegiance to the King of kings, by publicly assembling in order to worship him. It is through *this means especially*, that the *sabbath* becomes a *sign* between us and our God, *by which we are marked as his children*—by which it is clearly shown to the world around us, that He is the God who *sanctifies* us, and whom we esteem it our highest privilege to serve and adore."

Page 76, After assuming that the "Lord's day," mentioned

by the Apostle John, in the first chapter of Revelations, verse 10, as being the time when those wonderful revelations were vouchsafed to him, was the first day of the week,—an assumption for which he appears to have no solid ground,—he says:—“The Lord of the Sabbath was again *honouring the day* which he had *chosen* for himself.”

If this day was so peculiarly “hallowed,”—“honoured,”—and “chosen” of the Lord, “for himself” above others, how does this vary from considering it as *more holy* than the rest? The difference is a mere play upon words, and a subterfuge unworthy of one who undertakes to write on subjects of a religious nature.

Robert Barclay (Apol. Prop. xi.) says:—“We may not therefore think with the Papists, that these days are *holy*, and lead people into a superstitious observation of them; being persuaded that *all* days are *alike holy* in the sight of God.” And further: * * * “We, not seeing any ground in Scripture for it, *cannot be so superstitious* as to believe, that either the Jewish sabbath now continues, or that the *first day* of the week is the antitype thereof, or the *true Christian Sabbath*; which, with Calvin, we believe to have a more spiritual sense: and therefore *we know no moral obligation* by the fourth command, or elsewhere, to keep the first day of the week more than any other, or any holiness inherent in it. But first, forasmuch as it is *necessary* that there be some time set apart for the saints to meet together to wait upon God; and that secondly, it is fit at some times they be freed from their other outward affairs; and that thirdly, reason and equity doth allow that servants and beasts have some time allowed them to be eased from their continued labour; and that, fourthly, it appears that the apostles and primitive Christians did use the first day of the week for these purposes; we find ourselves sufficiently moved for these causes to do so also; without superstitiously *straining* the Scriptures for another reason; which, that it is not to be there found, many Protestants, yea, Calvin himself, upon the fourth command, hath abundantly evinced. And though we therefore meet, and abstain from working upon this day, yet doth not that hinder us from having meetings also for worship at other times.”

And further, he says in “Truth cleared of Calumnies,”

(Works, vol. i. p. 204,) "And the Lord's people have *frequent* times, more than once a week, wherein, laying aside their outward affairs for a season, they may and do meet together to wait upon the Lord, and be quickened, refreshed, and instructed by Him, and worship Him in His Spirit; and may be useful unto one another in exhortation, or admonition, or any other way, as the Lord shall furnish." * * * * "And it were sad, if the Lord had only allowed but one day in seven unto this effect."

"And our souls do oft bless the Lord, in allowing us *many* times of refreshment and strengthening, to the establishing and confirming us in His love and life, and disburdening our minds of earthly things, *much more frequently* than in one day in seven, &c."

Yet J. J. Gurney discards these sound Christian views of our ancestors, and speaks of the fourth commandment as being of unalterable obligation. On page 52, after quoting Matthew, v. 18, 19, and Luke xvi. 17, he says :

"It seems impossible to avoid concluding from these passages that the *whole moral code*, as it had been revealed to the Israelites, was to remain in unimpaired authority to the end of time; nor does there appear to be any good reason why the principle here laid down by our Saviour, should not apply to the fourth as well as to the other nine commandments."

Page 82 :—

"Now I conceive that the principle in question could have been no other than the *unalterable obligation* of the *fourth commandment*—connected with an understanding (derived from the apostles themselves,) that Christians were to keep *that* day of the week as their Sabbath, on which Jesus had risen from the dead."

And Page 87 :—

"While we call to mind the glorious events which marked the origin, and have distinguished the course of *this institution*, we can never cease to regard it as *sacred to God*—to the Father, who creates; to the Son, who redeems; and to the Holy Ghost, who anoints and sanctifies. The more justly therefore, we appreciate our access through the Son, in one Spirit, unto the Father, the higher will be our value, and the warmer our affection for the *Christian Sabbath*."

As if still further to repudiate the authority of our fore-

fathers on this subject, he commences his concluding chapter in the following manner :

Page 88 :—

“ *Some persons* who entertain a high view of the spirituality of the “gospel, regard the Sabbath as an outward rite, *in its nature figurative* ; and although they deem it *expedient*, and their duty because “expedient, to assemble on that day for the purpose of public worship, “*a notion* is nevertheless predominant with them that the institution “itself, like every other shadow, is of no authority under the Christian dispensation.”

And on the following page, after acknowledging that “in one point of view, indeed, the *perpetual Sabbath* of the Christian may be said to be already begun,” &c. ; he adds :—

“ But in our present imperfect condition, it would surely be a dangerous error so to apply this doctrine, as to disregard the *especial* “claims of the *Christian Sabbath*.”

In a note on page 97, of the first edition, he goes so far as even to disparage the satisfactory character of our meetings for worship held at other times of the week, in the following manner :—

“ It is a most desirable practice adopted by many religious societies, “to meet for the purpose of public worship at least once in the course “of the week, as well as on the Sabbath. Although these assemblies “are the means of much edification, they are *seldom* found to *serve the* “purpose of congregational *worship* and communion, in their *full* “extent.”

It has been said, that in a subsequent edition, this note was omitted, and this may be very probably the case ; for it was calculated to excite prompt remark to the disadvantage of the author. But such must at the time have been his sentiment, or he would not have deliberately written it, corrected the proof, and had it printed. Such indeed may be said to be the genuine result of the high ground assumed by him for the authority of the “Sabbatical institution.” How obvious is it, that the author of such sentiments as we have now been commenting upon, was not one with those whom Geo. Fox described, (Journal, Vol. ii., p. 132, edit. 1853,) as being “redeemed out of days by Christ Jesus, and brought into the day which hath

sprung from on high, and are come into Him who is Lord of the Jewish Sabbath, and the substance of the Jews' signs."

In the same year with the work on the Sabbath, J. J. Gurney wrote a brief "Essay on the Moral Character of our Lord Jesus Christ," which, as well as a pamphlet entitled "Terms of Union," chiefly in connexion with questions then agitating the Bible Society of England, was soon afterwards published. These two small works are scarcely known in America, the former perhaps not at all; and need not engage our present attention. But early in 1832, he published a work, entitled "Hints on the Portable Evidence of Christianity;" of which he says himself in his autobiography, "I am inclined to consider it the most useful of my works." It is, however, so full of the fallacious reasoning which distinguishes the works which we have already noticed, that, though short, it seems to be one of the most objectionable of his publications; and if we would exhibit all the unsound passages contained in it, we should probably have at least as many as there are pages in the book. We must, therefore, limit ourselves to a few characteristic extracts. The chief aim of the work may be briefly stated, as he has done it himself, in the words of his friend, Thomas Chalmers; who suggested the idea.

"Every man who reads the Bible with attention, and observes the value and excellence of the book; every man who compares what it says of mankind with his own experience, and marks the fitness of its mighty scheme of doctrine to his own spiritual need as a sinner in the sight of God, is furnished with practical proof of the divine origin of our religion. I love this evidence; I call it the *portable* evidence of Christianity."—"My object in this little volume," adds J. J. Gurney, "is to develop these views, &c."

In carrying out the work, the author makes frequent reference to the writings of Bishop Butler, Bishop Pearson, and other authors of a similar class, acknowledging himself indebted to the former for much that appears in one of the sections of the book. His views of "imputative righteousness," which we have noticed already, appear also in this work; for instance, on page 58; where he says, speaking of the perfect pattern of Christ:—

"Yet surely, it is because of his infinite worth and dignity in the

“glorious Godhead, that Christ becomes ‘*our righteousness*,’ and that
 “his righteousness, *imputed to believers*, procures for them the reward
 “of a happy immortality.”

And on page 138 :—

“Man *by nature* is the child of wrath, labouring *under the curse* of
 “the law—the awful sentence of eternal death. What then can be
 “conceived more adapted to his need than *justification*—a plenary
 “remission, &c.?” * * * * * “In himself, indeed, as a transgressor
 “*from his birth, he is vile and polluted*, but by the blood of Jesus
 “sprinkled on his heart, his conscience is purged from every dead
 “work ; and having obtained *an interest* in the Saviour of men, he
 “wears a *robe* of righteousness in which there is no spot. God accepts
 “him in the Beloved ; and adopts him as a child of grace, and as an
 “heir of glory.”

This, according to J. J. Gurney, is all to be experienced, *while he is vile and polluted* ; clearly against the uniform testimony of our ancient writers, as we have seen above. He *dates* this state of transgression also, not from man’s *own transgressions* in consequence of his *proneness* to evil received from the fall of Adam, but from “*his birth*”—from a time when he absolutely knew nothing of good or evil, and could do nothing either good or evil, of his own consciousness—and this, of course, in consequence of *Adam’s sin*. This is clearly the doctrine of “original sin,” though somewhat covered up in the expression.

His views of “imputative righteousness,” and justification, were doubtless the cause of his expressing himself as he has done, on the subject of repentance, in several places.

Robert Barclay (Apol. Prop. vii. p. 203,) speaking of the “most satisfactory sacrifice” of Christ, by which he “hath borne the iniquities of us all in his body on the tree,” says :—
 “So then Christ by his death and sufferings hath reconciled us to God, even while we are enemies ; that is, he offers reconciliation unto us ; we are *put in a capacity of being reconciled* ; God is willing to forgive us our iniquities, and to accept us, as is well expressed by the Apostle, 2 Cor. v. 19 : ‘God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath put in us the word of reconciliation.’ And therefore the apostle, in the next verses, *entreats* them ‘in *Christ’s stead*’ to ‘*be reconciled to God* ;’ intimating

that the wrath of God being removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to remit the sins that are past, *if they repent*.

"We consider then our redemption in a two-fold respect or state, both which in their own nature are perfect, though *in their application to us* the one is not, *nor can be, without respect to the other*. The *First* is the redemption performed and accomplished by Christ *for us* in his crucified body *without us*: the *other* is the redemption wrought by Christ *in us*, which no less properly is called and accounted a redemption than the former. The *first* then is that whereby a man, as he stands in the fall, *is put into a capacity of salvation*, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace that was in Christ Jesus, which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, where-with we are naturally, as in the fall, leavened. The *second* is that whereby we witness and know this pure and perfect redemption *in ourselves, purifying*, cleansing and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God, &c."

Wm. Penn, in his "Rise and Progress," (p. 27, edit. 1838, Philad.,) describing the doctrines of Friends successively, which "branched out" from the great doctrine of "the light of Christ within," mentions—"First, *repentance* from dead works, to serve the living God; which comprehends three operations: first, a sight of sin; secondly, a sense and godly sorrow for it; thirdly, an amendment for the time to come. This was the *repentance* they preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sight came sense and sorrow; and of sense and sorrow came amendment of life: which doctrine of *repentance* leads to justification, that is, forgiveness of the sins that are past, through Christ the alone propitiation; and to the sanctification or purgation of the soul, from the defiling nature and habits of sin present, by the Spirit of Christ in the soul; which is justification in the *complete* sense of that word; comprehending both justification from the guilt of the sins that are past, (as if they had never been committed,) through the love and mercy of God in Christ Jesus; and the creature's being made inwardly just, through the cleansing and sanctifying power and

Spirit of Christ revealed in the soul ; which is commonly called sanctification. But that none can come to know Christ to be their sacrifice, that reject him as their sanctifier ; the end of his coming being to save his people from the *nature* and *defilement*, as well as *guilt* of sin ; and that therefore those that resist his Light and Spirit, make his coming and offering of none effect to them."

The testimony of Holy Scripture also, to the *necessity* of *repentance* in working out our salvation, is clear and frequent, showing that it not only has an "efficacy in procuring forgiveness," but that forgiveness and salvation can by no means be known without it. Luke xiii. 3, Christ said to the Jews, "Except ye repent, ye shall all likewise perish:" and, Rev. ii. 5, to the church of Ephesus, "I will remove thy candlestick out of his place, except thou repent." Mark i. 4, "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins"—also Luke iii. 3, almost in the same words. Acts ii. 38, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." Acts iii. 19, "Repent ye therefore, and be converted, that your sins may be blotted out." 2 Cor. vii. 10, "For godly sorrow worketh repentance to salvation not be repented of." Acts xi. 18, "Then hath God also to the Gentiles granted repentance unto life."

And Robert Barclay still further says in Prop. vii. (page 210,) "If he [Christ] so fully perfected redemption then, and did actually reconcile every one that is to be saved—not simply opening a door of mercy for them, offering the sacrifice of his body, by which they may obtain remission of their sins when they repent, and communicating unto them a measure of his grace, by which they may see their sins, and *be able to repent*—but really making them to be reputed as just, either before they believe, (as say the antinomians,) or after they have *assented* to the truth of the *history of Christ*, or are sprinkled with the baptism of water, while nevertheless they are actually unjust, so that no part of their redemption is to be wrought by him now, as to their reconciliation and justification ;—then the whole doctrinal part of the Bible is useless, and of no profit : in vain were the apostles sent forth to preach *repentance* and *remission of sins*, &c."

Yet J. J. Gurney, on page 10 of the "Portable Evidence," speaks of repentance, merely as the "indispensable *accompaniment* of reconciliation with God, through faith in the blood of Jesus;" and on page 117, he says:—

"The *notion* that *repentance* has *any inherent efficacy* by which it procures the *forgiveness* of sin, and the salvation of the sinner, is opposed to the whole *scope* of Scripture."

And page 119:—

"In the first place, they were plain indications of the principle, that *repentance* has *no natural or inherent efficacy* to procure forgiveness, and that 'without shedding of blood is no remission.'"

Did, then, J. J. Gurney deny the necessity of repentance? No, certainly not. He admitted its necessity, as an "*accompaniment*;" but denied its "*efficacy*" to procure forgiveness; because, as is plainly apparent from abundance of passages, if not from the whole scope of his writings, he depended on what Christ has done for us *without us*, to the disparagement of the view, taken by our early Friends, of the work which he has to do for us *within us*, in order that the first may be availingly applicable to us. This was a very important point of his unsoundness, in which he appeared to discard the whole argument of Barclay, in his Proposition vii. on Justification.

But, perhaps, the main distinguishing feature in the "Portable Evidence," is the manner in which he continually speaks of the Scriptures exclusively, as "*revealed religion*," and as the principal source of our knowledge of God or of divine things. He seems evidently to assume that there is no other "*revelation*" than that "*recorded*" in the Scriptures; and that "*the Gospel*" means nothing more than the glad tidings therein contained of the life, crucifixion, and resurrection of Christ, as accomplished in Judea, for the salvation of man.

Robert Barclay's sentiment on this subject, in unison with all our early writers, was, as he has expressed it in his *Apolo-*gy, Prop. v. and vi. (Amer. edit., p. 168.)—"Thirdly, this saving, spiritual light is the gospel, which the apostle saith expressly is preached *in every creature* under heaven; even that very gospel whereof Paul was made a minister: Col. i. 23. For the gospel is *not* a mere *declaration* of good things, being the *power of God unto salvation* to all those that believe:

Rom. i. 16. Though the outward declaration of the gospel be taken sometimes for the gospel, yet it is but figuratively, and by a metonymy. For to speak properly, the gospel is this inward power and life which preacheth *glad tidings in the hearts* of all men, offering salvation unto them, and seeking to redeem them from their iniquities; and, therefore, it is said to be preached in every creature under heaven: whereas, there are many thousands of men and women to whom the outward gospel was never preached."

J. J. Gurney was of a very different opinion from the above; and likewise from the view of Friends, that the Light of Christ in the soul is the great teacher of religion; as will be seen by a perusal of the following passages taken from the "Portable Evidence." The importance of the subject renders it proper to take a considerable number of extracts from this work, even though the same idea may be expressed repeatedly in several passages. It will thus be seen that the difference between him and Friends was not a mere difference of expression, nor the result of accidental carelessness in writing, but a deliberately formed opinion.

Page 5, he says:—

" *Whatsoever*, in the *preaching* or *writings* of modern Christians, has *any tendency* to convert, purify, and save the souls of men, never fails to be found in its original form in the Bible."

Page 31:—

" Now the information which the Bible gives, respecting the Supreme Being, whether considered as a harmonious whole, or viewed in its principal details, is to be found *originally* in the Bible *alone*. *Whatsoever* of correct theology is to be met with in the pages of modern *Christians*, or even of deists, is *borrowed* from the sacred volume—a remark which also applies to all that is true in the religion of Mahomet."

Page 33:—

" The moral law, as *revealed in Scripture*, partakes of the character of its author, first, because it prescribes the practice of every virtue, and is therefore 'holy, and just, and good;' and secondly, because it is 'spiritual'—insinuating itself into the heart, reaching the spirit, and convincing the understanding. It *applies to all circumstances*, comprehends *all conditions*, *regulates all motives*, *directs and controls all overt acts*."

Page 35:—

“ It is the Bible, and the *Bible only*, which declares a standard of
 “ morals, *universally applicable* to our need, and liable to no change.
 “ That standard is the revealed will or *law* of God.”

Page 69 :—

“ In the Bible, all is simple, powerful, and practical. While enough
 “ is hidden to humble us under a sense of our own ignorance, enough
 “ is revealed to *direct our faith* and to *regulate our conduct*; and the
 “ very mode in which the light shines upon us, affords a substantial
 “ evidence that it is *the light of heaven*.”

Pages 70 and 71 :—

“ Or let him [the inquirer after truth] examine the *revelation* made
 “ in *Scripture*, of the natural and moral attributes of God our Father;
 “ his spirituality, eternity, &c.” * * * * “ Or let him compare
 “ the attributes of God with his *moral law*, as it is *unfolded* in the
 “ Bible;” * * * * “let him examine the proofs afforded by
 “ *the gospels themselves* that this example was real, &c.”

Page 84 :—

“ While, however, we rejoice in this harmony of evidence, we ought
 “ always to remember that *the proper* and sufficient proof of a *future*
 “ *life* is to be found in the Bible itself.”

Page 85 :—

“ But *revelation* solves all doubts on the subject, and forever fixes a
 “ negative on such a notion. The *testimony of Scripture* is express,
 “ that our future life will last for ever and ever.”

This is immediately after saying, that “it is impossible for
 “ us to judge from the mere *light of nature*,” whether or not
 the soul itself will be annihilated; and the “light of nature,”
 we have already seen defined by J. J. Gurney to be that light
 which we have, independently of an *outwardly revealed* reli-
 gion. It would necessarily follow, that the many millions who
 in all ages of the world have been destitute of the Holy Scrip-
 tures—called by him “revealed religion,” or an “outward re-
 velation”—have had nothing to guide them but the “light of
 nature,” and are consequently left without any satisfactory
 evidence to their own minds, of the immortality of the soul!

In several places he also uses the term “natural religion,”
 as synonymous with the “light of nature,” to designate that
 information on religious subjects, which is possessed by those

who have not the benefit of "outward revelation." Thus, on page 91, he says :—

"Yet while the *inward* and the *outward* law go hand in hand, justifying and confirming each other, it is always to be remembered, that *Christianity* develops our moral duties to a much greater extent, than does merely *natural religion*.

"The *Scriptures* make known to us the attributes of Jehovah with a fulness and precision, to which our unassisted reason could never have attained, and with an equal *completeness*, they describe the *behaviour towards Him*, which those attributes demand. They reveal the new relations of the Son and the Holy Spirit, and insist on our corresponding duties; in short, (as we have already remarked,) *they unfold the law of God in all its strength and spirituality—in all the glorious variety of its details*.

"Now I conceive that in the agreement between *the law written on the heart*, and the *law written in the book*, and in the *extension* of the *latter beyond* the natural limits of the *former*, we have two cogent and distinct evidences, that the *Scriptures* are the book of God."

Page 97 :—

"We open our Bibles, and *there* we find the *fulness of light* on this, to us, the most important of subjects—our moral responsibility, our *future destiny*."

Page 98 :—

"To conclude, the *light of Scripture* respecting the moral government of God, and future rewards and punishments, as well as respecting the law itself, far exceeds the *light of nature*, both in clearness and extent. Yet with that fainter, narrower light, it is in just accordance—in perfect harmony."

Page 99 :—

"But there is one truth discovered to us by Christianity, which, now that we know it, is so palpable and obvious, that we can *hardly imagine how great* would have been our *ignorance* on the subject, did we *not possess the Scriptures*. The truth to which I allude, is the universal *sinfulness* of mankind, and their consequent alienation from God. That the *conscience* reproves for iniquity independently of the *light of a written law*, must indeed be fully allowed, and that mankind without Christianity are by no means destitute of a sense of transgression, may be inferred from the general use among the heathen of expiatory sacrifices. But it is *only* through the medium of *revealed religion*, [the Bible,] that we obtain a proper conception of the nature of sin, or are enabled to form a right estimate of the moral condition of mankind."

Page 101 :—

"But the cardinal point revealed to us in Scripture, and *only* in Scripture, [his own italics,] without a knowledge of which *it is impossible* for any man to form a *full* estimate of sin, is this—that God so loved us as to send His only begotten Son into the world, to be a sacrifice for our sins."

Page 102 :—

"A man who *imbibes* the *scriptural account* of God and of His law, and then examines his own conduct, *will soon be driven* from the strongholds of self-righteousness. He *will be constrained* to confess that he is a miserable sinner."

Page 103 :—

"All men have sinned against the law of God, as it is written on their hearts; and those on whom the Scriptures are bestowed, have sinned against the same law, as it is *more largely unfolded* in the *sacred volume*."

Page 105 :—

"The Bible, *which alone* fully reveals the nature and character of *sin*, expressly declares that all men have sinned, and are guilty in the sight of God. Although it is chiefly from the *light of Scripture* that we obtain a knowledge of this doctrine, we are quite sure, now that we have obtained it, that the doctrine is true."

Page 114 :—

"Certain it is, however, that as the *Scriptures alone* reveal the true character of *sin*, and the universal sinfulness of mankind, so it is *only in the Bible*, that we find an adequate account of the nature and use of repentance, and a *call to repent*, extended, without exception, to the whole human race."

Page 137, speaking of the new birth, he says :—

"Nevertheless, *the instrument* which, according to the experience of believers, is usually employed for the purpose, is *the gospel of our Redeemer*."

And further down the same page, he adds :—

"By renewing us in the spirit of our mind, He rectifies our depraved intellectual faculties, and enables us to comprehend and imbibe *the gospel*; again, through the medium of the understanding, he *impresses its contents* on the heart. *Thus* he imparts to us a *new life*, humbles us under a sense of sin, and turns us to our Saviour and our God."

Page 164, speaking of some who are “not altogether insensible of the excellence of Christianity, but are nevertheless prone to unbelief, he says:—

“Their case is not to be confounded with that of the *uninstructed heathen*, who *have never heard the truth*. To *these*, [viz., the former class] *the gospel* has been preached; it is written in the book of God “for their instruction; and if they reject it, they do so at their peril.”

Is it not plainly to be seen, that he here shuts out the heathen from any knowledge of the Gospel, though the apostle declares that it is preached to (or in) “every creature under heaven?”

On page 170, he shows his opinion of the manner in which the Bible ought to be read, to obtain a correct knowledge of it:—

“And, secondly, when we open the volume of Scripture, and propose that interpretation of its contents—*especially of its more mysterious parts*—which is demanded by the *plain laws of criticism*—“laws which good sense has established, and which are familiar to every scholar—we again appeal to enlightened reason; and we beseech our readers or hearers to exercise it with a perfect impartiality and with deep deliberation—still, however, in reverent dependence on Him, who gave the Scriptures forth.”

Page 172:—

“For since our *most important* knowledge of the Supreme Being is “*derived from the Bible*—since the natural arguments, even for the “*existence of God*, shine in our understandings, *chiefly* by the light “reflected on them *from the Scriptures*—the man who rejects his Bible, “very easily falls into a further depth of infidelity, and before very “long, rejects his Creator.”

To the truth of the latter clause of this passage, we can all readily assent; but how contrary the first clause is to the doctrine of Friends, needs no further illustration than a comparison of it with the following from our ancient writers, in addition to what we have adduced on the same doctrine, in commenting on the “Essays on Christianity.”

Robert Barclay (Apol. Prop. ii., p. 17) says:—“Seeing ‘no man knoweth the Father but the Son, and he to whom the Son revealeth him;’ and seeing the revelation of the Son is in and by the Spirit; therefore the *testimony of the Spirit* is

that alone by which the *true knowledge of God* hath been, is, and can be only *revealed*."

And in Prop. ii. (p. 66)—"As the description of the light of the sun, or of curious colours, to a blind man, who, though of the largest capacity, cannot so well understand it by the most acute and lively description, as a child can by seeing them; so neither can the natural man, of the largest capacity, by the best words, *even Scripture words*, so well understand the mysteries of God's kingdom, as the least and weakest child who tasteth them, by having them *revealed inwardly and objectively by the Spirit*."

And in the v. and vi. Prop. he says:—"And *this Light* enlighteneth the hearts of all for a time, in order to salvation; and *this* is it which *reproves the sin* of all individuals, and would work out the salvation of all, if not resisted. Nor is it less universal than the seed of sin, being the purchase of His death, who tasted death for every man;" &c.

Likewise in "Quakerism Confirmed," (Works, vol. 3, p. 106) Robert Barclay says:—"Now as to the second branch of their argument, that the Scriptures are a sufficient objective revelation of all things necessary to salvation, this we altogether deny, as is said. For although the Scripture is a full enough *declaration* of all doctrines and principles, both essential and integral, of Christian religion; yet" * * *

"our souls need a more near and immediate discovery of God, than the Scripture, which is but a report of Him, that he may feed and nourish us by his divine manifestations."

Wm. Penn, (Works, vol. ii., p. 337,) says:—"Wherefore we affirm, that *repentance*, faith, sanctification, justification, redemption, regeneration, &c., are all a mystery, never to be disclosed but by the revelation and operation of the Spirit of God in man: the Scripture can only testify to such things, that they are; but it is *the Spirit alone that works them*, and illuminates, guides, governs, and rules the soul, in and about such things. 'Tis true, all the Spirit leads to, is according to the Scriptures; it overturns them not; for they declare of most of these operations; yet because we believe, know, and witness them, from the conviction and operation of the Spirit, before we can possibly understand them in Scripture,

therefore the Scripture is but a declaration, and *not the rule* of faith, &c."

Isaac Penington (Works, vol. i. p. 20) says:—"In my heart and soul I honour the Scriptures, and long to read them throughout with the pure eye, and in the pure light of the living Spirit of God: but the Lord preserve me from reading one line of them in my own will, or *interpreting any part of them according to my own understanding*, but *only* as I am guided, led, and enlightened by Him, in the will and understanding which comes from Him. And *here* all Scripture, every writing of God's Spirit, which is from the breath of His life, is profitable to build up and perfect the man of God."

Geo. Fox (Journal, vol. i. p. 429, Leeds Ed.) testified that a knowledge of sin was to be obtained by attention to the light of Christ immediately revealed in the soul. "We had good service," he says, "for the Lord, declaring the word of life and everlasting truth unto them, and proclaiming the day of the Lord amongst them, which was coming upon all wickedness; and *directing them to the light of Christ*, which he, the heavenly man, had enlightened them withal; *by which they might see all their sins, and all their false ways*, religions, worships, and teachers: and *by the same light* might see Christ Jesus, who was come to save them, and lead them to God." How different is this from the doctrine, that "the Scriptures alone reveal the true character of sin!"

During the year 1832, J. J. Gurney paid a religious visit of several weeks in Lancashire. One of the incidents of that visit, mentioned in the Memoirs, shows how religious concerns (so called) were confounded with matters which should have been kept (if meddled with *at all* by a minister travelling on gospel service) on ground of a far lower level. His address to the Manchester mechanics, is the matter now alluded to; and the occasion is thus mentioned by himself:—

Page 477.

"But another service in which I was at this time engaged, was, if possible, still more exercising to my mind. Feeling a lively interest in the mechanics of Manchester, a hard-headed, ingenious set of men, and *having in vain attempted* to obtain the company of any large number of them at the *public meetings for worship*, I believed it right

"to give a lecture, at the Mechanics' Institution, on the 'right use and application of knowledge.' The advertisement of my intention, which met the approbation of the committee, was published a fortnight beforehand. In the meantime, I was daily and hourly occupied in ministerial labours, and utterly unable did I feel to direct my thoughts to the subject. Only, I believed, I had *that blessed sanction* for proposing both the lecture and the subject, which I have ever found to be the seed of a happy result. So I went on with each day's work, in the humble hope that the Lord would be with me in the hour of need. When the day came I was very poorly, my voice almost entirely gone. As I lay resting on my bed during the morning, and reading a little of Beattie and some other writers, a very few thoughts only was I able to collect, that bore on the subject, so that in the evening, I went to the appointed place with a weak body and unfurnished mind, yet with some degree of humble confidence in the Lord. When I entered, I took my station on the floor, and could not but enjoy the spectacle of more than 1200 mechanics, occupying the raised seats of the amphitheatre to a very considerable elevation. O how merciful was the Lord to his poor servant on that occasion! Many were, I believe, secretly praying for me; and their prayers were answered. After speaking for about ten minutes, I entirely recovered my voice. This might have been owing in part to the arrangement now alluded to, which constrained me to lift up the head and throw out the chest; but I, nevertheless, gratefully acknowledge it to have been a special favor from the hand of my Divine Master. Clearness of ideas and fluency of speech were also graciously bestowed; matter in abundance both presented and developed itself as I proceeded; the audience was extremely attentive; and I spoke for an hour and three-quarters without difficulty, taking them by guile, and gently leading them from one point to another, until we ended with CHRIST."

This, we may see, was assuming high ground, considering the substance of that address, (afterwards published)—"on the right use and application of knowledge"—divided, to use his own words, "into four great branches—first, *experimental* and *philosophical*; secondly, *mathematical*; thirdly, *historical*; and fourthly, above all, *moral* and *religious*." His biographer rightly styles the address "popular and argumentative;" and adds, that "none, perhaps, of J. J. Gurney's published writings contain so many thoughts in so small a compass." Considering it as the effort of a man of literature and science, accustomed from early life to public speaking, we may concede its adaptation to an audience such as that to which it was addressed, so far as mere human knowledge is concerned; but when we take into view the manner in which the author substi-

tuted it for what he found was impracticable—a meeting with the same parties on a religious ground, in his capacity as a minister—it must be deemed very far from consistent with his professions of divine help, and exceedingly defective in regard to his fourth division, of “moral and religious knowledge.” There is not, throughout the address, even the smallest hint at the source from which mankind must derive the only *availing* knowledge of religion; the only knowledge which can do much more than entertain the faculties of man, and promote outward harmony, and physical and moral comfort for this life. In that address of an hour and three-quarters, to men whom he had called together professedly under a concern (though not so mentioned *to them*) to supply the place of an ostensible religious opportunity, no such thing is once mentioned, as the necessity to look to the Great Teacher of his people, who teaches in the secret of the heart, as never man taught, and whose teaching is to our everlasting salvation. At the same time, the high tone in which he speaks of the effort himself, shows that he really did confound the impulses which prompt to natural eloquence, with the true spring of gospel ministry—that, in fact, he did not appreciate or clearly discern and understand the difference between them; but was liable to mistake the one for the other, even with good intentions (humanly speaking) for the moral and social welfare of his fellow-men. It would be difficult, in a brief space, to give even a catalogue of the topics brought into view in this address. They are indeed multitudinous and various, connected with almost all the main branches of popular science, and ranging from the “governor” of a steam-engine, to the *fiat* of that omnipotent Being who created and controls the planetary system—from the hundred thousand daily pulsations of the human heart, to the “obsolete life,” and the granite and gneiss and secondary rocks, of geology—from the absurd notion of materialists, “that mind is matter,” to the evidence of Christianity from prophecy and miracles. The following allusion to Francis Bacon, called commonly Lord Bacon, may perhaps furnish an example of the *style* of most of this address:—

“ Here I will mention the name of another celebrated person to whom
 “ every mechanics’ institution in the kingdom is deeply indebted; I

"mean Lord Bacon, the father of inductive philosophy—the man who raised science with a master-hand, and placed her on her feet! The poet describes him as the 'greatest, wisest, *meanest*, of mankind,' and his history affords many lamentable proofs that great learning and unbending virtue are far from being inseparable companions. Unhappily he truckled to power at the cost of principle; and sure I am that were he now living, he would, notwithstanding all his science, be little popular among the reformers of Manchester. Yet he was a person of profound reasoning powers and of *singular wisdom*; firm to uphold both reason and faith, yet skilful to distinguish their respective uses. And what says Lord Bacon respecting the knowledge of philosophy? He says, 'It is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy, may incline the mind of man to atheism, but a *farther proceeding* therein doth bring the mind back again to religion.'

We should not dwell so long on this Address, were it not for the evidence afforded in the Memoirs, that the author of it deemed himself divinely helped in the delivery of it, as if it were a part of his function as a supposed minister of the gospel. On this account it is of importance to bring into view something of the real contents and character of it, in order to show the imperfect idea cherished of what true gospel ministry really is. The Address is also important, as containing in its latter portion an avowal of the same defective doctrines on the Scriptures, on prayer, and on "belief or faith," which we have already adverted to.

On page 6 of the Address, as printed at Norwich, we find the following passage:

"—I mean *moral and religious knowledge*. And where is *this* to be obtained? Certainly we may furnish our minds with some considerable portions of it by reading the book of nature and providence; but there is another book which must be regarded as its *depository*—a book in which *all things* moral and *spiritual*, belonging to the *welfare* of man, are *fully unfolded*. True indeed it is that natural science proclaims the power and wisdom of God; that the perceptible *tendency* of his government makes manifest his holiness; and lastly, that the surplus of happiness bestowed on all living creatures, demonstrates his goodness. I believe it is also true that the law of God is written, in characters *more or less legible*, on the hearts of all men. But for a *full account* of his glorious attributes—for the *knowledge of religion* in *all its beauty*, and *strength*, and *completeness*—we *must* have recourse to the *Bible*—we *must meditate* on the *written word*. *There* the *whole moral law* is delineated with a pencil of heavenly light." * * * * "I beg of you therefore, not to

"neglect the daily perusal of the Holy Scriptures. When you return home in the evening from your day's business, and before you retire to rest, devote a little time, I beseech you, to the collecting of your families together. Read a chapter in the Bible to them, in a serious and deliberate manner; and *then pour forth your prayers* to that God, in whom you live and move and have your being—to that God who can alone bless your labour and your study, and preserve you in peace, virtue, and safety." * * * * "But you ask me, *on what moral and religious knowledge is founded?* I answer, on that which is *the basis of every other branch of knowledge—belief.*"

Here was an opportunity to advance the great view of Friends respecting the Light of Christ in the soul, if he had chosen to do so; but he did not. There is no allusion to such a doctrine.

In the year 1834, J. J. Gurney published an "Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven:" a title, in itself, of very questionable correctness, if we consider that man has no power to "*exercise*" any availing and living aspirations after God, by mere "*habit*;" but must depend on the graciously renewed incomes of the love of God towards him, from time to time.

The author mentions this essay as being, in his opinion, the best written of any of his works; and this is probably a correct estimate. It contains more poetry, and many of the allusions and quotations are in themselves striking and beautiful. But it also contains the same kind of defective doctrine that we have noticed in his previous publications, a few evidences of which are here appended. His erroneous views, of the Holy Scriptures being the main source of divine knowledge, and of the four narrative accounts of our Lord Jesus Christ being "the Gospel," appear in various parts; for instance: Page 5 (2d edition):—

"In effecting this blessed change in the affections of fallen man, the Holy Spirit makes use of *the Gospel* of our Lord Jesus Christ as *his grand, appointed instrument*. *That gospel, written in the Holy Scriptures*, and preached by the Lord's messengers, is a spiritual weapon of heavenly mould; and, when wielded by a divine hand, it penetrates the heart, and *becomes* 'the power of God unto salvation.'"

Here, it will be observed, there is no mention of the immediate work of the Holy Spirit, striving in the soul and showing man his condition, but it must all be through the Holy Scrip-



tures, and through the account there which he considers "the Gospel."

Page 39:—

"The love of Christ is indeed an animating subject, full of joy and sublimity; and to dwell on its principal features, *under the guidance of Scripture*, must be regarded as one of our happiest privileges."

Page 84:—

"Communion is in its nature reciprocal. Not only are we to pour out our souls in prayer to the Lord; but we are to receive his mind, or counsel, in return. It is on this ground, as I conceive, that the reading of the Holy Scriptures forms an *essential* part of our private and family *devotional* duties; for in that sacred volume, God condescends to speak to us—to develop his mind for our instruction, guidance, and consolation."

And page 134:—

"The grand appointed instrument through which this change is effected, is *the gospel* of our Lord Jesus Christ, in which are revealed to us the mercies of God, for the restoration and final happiness of man. The gospel is 'the power of God unto salvation.'"

How he understands this latter clause, we shall have occasion to see, when we consider what he says of it, and of the "dangerous error" that he thought "some persons" of our ancient writers were in, in their interpretation of it. Meantime we may observe, that the above passage is a confirming reiteration of what we have quoted from page 5.

On page 90, is set forth the view held by the author on the question,

"How, then, is the *moral will* of God *expressed* to his creature man?
 "In the first place, it is revealed in the heart; so that, by an *intuitive* perception, every man knows that *virtue* is *right*, and *vice* is wrong.
 "Whatsoever may be the perversions of our conscience in the fall, there is a light which *so far* illuminates it, that we cannot but approve of *justice*, *honesty*, and *benevolence*, and condemn the contrary, both in our own actions and in those of others; and the more this light is followed in practice, the more brightly does it shine; the more tender and effective does the conscience become. There are three elements in this matter; first, the natural percipient power, which is conscience; secondly, the eternal moral truth, which is the object perceived; and thirdly, the light by which that moral truth is revealed, and through which, therefore, it becomes *law* to ourselves."

“ Now I conceive that this light—whether more or less faint—is of far
 “ too pure a character to be ascribed to corrupt human nature ; and
 “ that it must rather be regarded as the universal *visitation of a divine*
 “ *influence*, bestowed on mankind through the redemption which is in
 “ Christ.”

How defective is this statement of the operations of the Holy Spirit in the soul, in teaching man the will of his Creator, and enabling him to do it, in comparison with the view of the same important subject, as set forth by Robert Barclay and others. Although J. J. Gurney frequently acknowledged, in general terms, that the Holy Spirit is the sanctifier of the people of God, yet throughout his works we find but meagre allusions to the work itself; and the *immediate* enlightening operations of the Spirit, *independent of Scripture*, are very slightly touched. We see in the above passage, as in other places affording a similar occasion for it, no allusion made to that very necessary work, the baptism of the Holy Ghost and of fire, which must be experienced to burn up the chaff of our corrupt nature, cleanse the heart, and contrite and tender the spirit, before we can be brought into subjection to the Lord's holy will, and our spiritual senses be cleared and enabled to understand the mysteries of his kingdom.

But how clear and animating is the description of the work of the Spirit of Christ, given by Robert Barclay, from a heartfelt experience of its blessed effects! In the Proposition of the Apology on Universal and Saving Light, (Am. ed., p. 139,) he says:—“We understand not this seed, light, or grace, to be an *accident* [and he might well have added—or “*influence*” merely] as most men ignorantly do, but a real spiritual substance, which the soul of man is capable to feel and apprehend, from which that real, spiritual, inward birth in believers arises, called *the new creature*, the *new man in the heart*. This seems strange to carnal-minded men, because they are not acquainted with it; but we know it, and are sensible of it, by a true and certain experience. Though it be hard for a man in his natural wisdom to comprehend it, until he come to feel it in himself; and if he should, holding it in the mere notion, it would avail him little; yet we are able to make it appear to be true, and that our faith concerning it is not without a solid ground; for it is in and by this inward and substantial seed in our hearts

as it comes to receive nourishment, and to have a birth or geniture *in* us, that we come to have those spiritual senses raised, by which we are made *capable* of *tasting, smelling, seeing, and handling* the things of God; for a man cannot reach unto those things by his natural spirit and senses, as is above declared."

And page 170 :—"This inward and powerful *word of God* is yet more fully described in the epistle to the Hebrews, ch. iv. 12, 13. 'For the word of God is quick and powerful, and sharper than any two-edged sword, dividing between the soul and the spirit, and is a discerner of the thoughts and intents of the heart.' The virtues of this spiritual word are here enumerated: it is *quick*, because it *searches and tries the hearts* of all; no man's heart is exempt from it: for the apostle gives this reason of its being so, in the following verse: 'But all things are naked and open unto the eyes of Him with whom we have to do: and there is not any creature that is not manifest in his sight.'"

Page 171 :—"This then is that faithful witness and messenger of God, that bears witness for God and for his righteousness in the hearts of all men: for He hath not left himself without a witness, (Acts xiv. 17,) and he is said to be *given for a witness to the people*, Isaiah v. 4. And as this word beareth witness for God, so it is not placed in men only to condemn them: for *as he is given for a witness, so*, saith the prophet, he is *given for a leader and commander*. The light is given, 'that all through it may believe,' (John i. 7,) for 'faith cometh by hearing, and hearing by the word of God;' which is placed in man's heart, both to be a witness for God, and to be a means to bring man to God through faith and repentance: it is therefore *powerful*, that it may 'divide betwixt the soul and the spirit:' it is like a *two-edged sword*, that it may cut off iniquity from him, and separate betwixt the precious and the vile; and because man's heart is cold and hard like iron naturally, therefore hath God placed this word *in him*, which is said to be like a *fire*, and like a *hammer*; (Jer. xxiii. 29;) that like as by the heat of the fire the iron, of its own nature cold, is warmed and softened, and by the strength of the hammer is framed according to the mind of the worker; so the cold and hard heart of man is, by the virtue and powerfulness of this word of God *near and in* the heart, as it resists not, warmed

and softened, and receiveth an heavenly and celestial impression and image."

And again, page 179:—"Glory to God for ever! who hath chosen us as first fruits to himself in this day, wherein he is arisen to plead with the nations; and therefore hath sent us forth to preach this everlasting gospel unto all, Christ nigh to all, the light in all, the seed sown in the hearts of all, that men may come and apply their minds to it. And we rejoice that we have been made to lay down our wisdom and learning (such of us as have had some of it,) and our carnal reasoning, to learn of Jesus, and sit down at the feet of Jesus in our hearts, and hear him, who there makes all things manifest, and reproves all things by his light, Eph. v. 13. For many are wise and learned in the notion, in the letter of the Scripture, as the Pharisees were, and can speak much of Christ, and plead strongly against infidels, Turks, and Jews, and it may be also against some heresies, who, in the meantime, are crucifying Christ in the small appearance of his seed in their hearts. Oh! better were it to be stripped and naked of all, to account it as dross and dung, and become a fool for Christ's sake, thus knowing him to teach thee in thy heart, so as thou mayst witness Him raised there, feel the virtue of his cross there, and say with the apostle, 'I glory in nothing, save in the cross of Christ, whereby I am crucified to the world, and the world unto me.' This is better than to write thousands of commentaries, and to preach many sermons. And it is thus to preach Christ, and direct people to his pure light in the heart, that God hath raised us up; and for which the wise men of this world account us fools; because by the operation of this cross of Christ in our hearts, we have denied our own wisdom and wills in many things, and have forsaken the vain worships, fashions, and customs of this world."

Passing over the speculations on pages 54 and 55 of the "Essay on Love to God," in which J. J. Gurney intimates something of the same unsatisfactory nature, respecting the resurrection, and the future completion of salvation; and also his repeated application of the term "Sabbath," to the first day of the week; (p. 80, &c.) we will merely, in addition, extract a remark on "prayer," from page 77, which is as contrary to

the sentiments of true Friends, as perhaps anything that could be pointed out from his works. He says :

" With respect to our children, more particularly, it is surely our duty, by watchful instruction, and sometimes by uniting with them in their private religious exercises, *to train them in the habit of daily prayer, just as we see the parent bird, by frequent example and experiment, teaching and inducing her young ones to use the wings which God has given them.*"

William Penn, in his "Primitive Christianity Revived," Chap. X., says in regard to prayer : " But they did not dare to 'awaken their beloved before his time;' or approach the throne of the King of glory, till he 'held out his sceptre;' or 'take thought what they should say,' or after their own or other men's studied words and forms; for this were to offer strange fire, &c." * * * * "So that it is this people's principle, that fire must come from heaven, life and power from God, to *enable* the soul to pour out itself acceptably before Him. And when a coal from His holy altar touches our lips, *then* can we pray and praise Him as we ought to do."

During the years 1835 and 1836, the "Beacon" agitation among Friends in England, broke out into an open controversy, resulting in a schism and separation from the Society. It is not needful for our present purpose, nor is it practicable with the deficient materials at present accessible, to enter at large into a view of this sad but important crisis. A complete and satisfactory history of that awfully instructive event has yet to be written. There is no doubt that it was a time of much conflict of feeling to J. J. Gurney. His own published writings were avowed by the Beacon party, to have at least greatly promoted, if not actually originated the train of sentiment, and system of investigation, which, in the activity and wisdom and self-confidence of man, had brought them to the views in which they were now entangled; and they had confidently looked for support from him, in their hope of "reforming," as they thought, the doctrines and practices of Friends. Nor was this avowal without good ground, as we may judge from the character which we have seen to attach to most of his published works; wherein religion is treated as a *science*, and the knowledge of God and of divine truth, is made to depend mainly on our diligence in studying the Holy Scriptures, rather

than on our faithful obedience to the Word nigh in the heart, and to the inward manifestations of that Spirit which enlightened the holy men of old, and enabled them to write the Holy Scriptures.

The publication of the "Beacon," early in 1835, was followed by a great variety of pamphlets of a kindred tendency, very unsavoury, and reflecting on the doctrines of ancient Friends; and also by some intended to expose and controvert its unsound sentiments, and to defend our early writers from the false charges brought against them. J. J. Gurney at length became convinced that the Beacon party were going further back, in some respects, towards those "beggarly elements" from which Friends had been brought out, than he could accompany them; and being placed upon the Yearly Meeting's Committee to attend to the case in Lancashire Quarterly Meeting, where the schism showed itself in greatest force, he took a prominent part in that committee, and greatly influenced its transactions. It is very evident from the Memoirs, that his policy was to prevent any decided testimony being given forth by the body, against the unsound views promulgated by the party; and to promote, on the contrary, such a compromising system in the treatment of the case, as might smooth over and cover up the breach, under an apparent conciliation. He even discountenanced, at first, the appointment of any committee, and desired that all the proceedings of the Quarterly Meeting of Lancashire might be quashed. When the committee came to an actual discussion with the author of the Beacon, in relation to its unsoundness, instead of testing it by the writings of Friends, as the real question at issue was, or ought to have been, its consistency with the doctrines of the Society, the author being still a member and minister among Friends; J. J. Gurney took the ground that the doctrines of the Beacon should be tested by nothing else but their accordancy, or otherwise, with the Holy Scriptures. (See Memoirs, Vol. ii., pages 40 and 48.) Thus the broad ground of Scripture investigation and comparison, was needlessly laid open; and the position was tacitly, though perhaps not intentionally, conceded, that the accordance of the doctrines of our early Friends with Scripture, was an open question among us. Had the controversy been between Friends and other professors, as to the question, what are the doctrines of

true religion, recourse would have necessarily and properly been to the Bible; which is truly described by Robert Barclay as "the only fit outward judge of controversies among Christians;" that is, to settle, between professing Christians of different names, what the doctrines of true Christianity really are. But where a dispute before the church is between those of the same name or profession, in regard to published opinions, (and *private* labour with the individual has proved unavailing to convince him of his error,) the recourse ought obviously to be, not to the mere words of Scripture, but to the settled construction of these words, as set forth by those who have always hitherto been received and acknowledged as correct exponents of the faith most surely believed by the Society. This, however, was not the course adopted by the committee; and those who took their stand on the ancient ground maintained by Robert Barclay and others, were set aside, as being of "extreme" views, and verging towards Hicksism. The midway system was thus successfully planted in the Society in England; at least, so far as to put down all active opposition, or attempts to expose the fallacy and inconsistency of the modern innovations; while it frittered away at the same time, the testimony, which the church should have collectively issued, against the false doctrines of the "Beacon."

In his letter to Thomas Hancock, author of a "Defence of the Doctrines of Immediate Revelation, and Universal and Saving Light," in opposition to the "Beacon," J. J. Gurney expresses his dissatisfaction with that "Defence," on a number of points; particularly with T. H.'s bringing passages from Barclay, to show the unsoundness of the "Beacon." (Mems., p. 40, Vol. ii.) Though he disclaims any "desire to detract from the value of the writings of Robert Barclay," and acknowledges him to have been "an author of extraordinary learning, ability, and piety;" yet he soon afterwards misrepresents Barclay, as if he were one with himself in confining "immediate revelation" before the era of Christianity, to a very small portion of mankind, and after that era, to those only who have a "knowledge of Christianity."

He tells Thomas Hancock (Mems. vol. ii. p. 41) that:—

"Immediate revelation must, I think, be understood of a far higher
"operation of the Spirit of God upon the mind of man than that which

“is universally enjoyed by our species. It is justly represented by Robert Barclay, of whose system of theology it is the primary and fundamental article, as that *especial* work of the Holy Spirit, by which a true and saving knowledge of divine things is imparted to the soul, and by which the Lord’s *chosen instruments* in different ages have been *prepared* to communicate these truths to others. By this the *patriarchs and prophets* of old were instructed in the secrets of a glorious future, and spake as they were moved by the Holy Ghost. By this the *apostles* and their brethren were taught the doctrines of true religion in their evangelical fullness, and were enabled to record them in the New Testament, for the instruction of men, in all future ages. And now, under the enlarged effusion of the Holy Spirit, in connexion with a *knowledge of Christianity*, which distinguishes the dispensation of the Gospel from that of the law, it is *immediate revelation* by which the eye of the soul is opened to a *saving view* of the *truths thus recorded*; it is this by which the *Christian* believer is guided in his daily path of holiness; it is this by which he is led into those specific and often sacred duties, which belong to his particular place and calling in the church of Christ.”

This is virtually to say, that it was only to a few individuals—chosen instruments—in the former dispensation—not to mankind at large—that the Almighty was graciously pleased to grant the gift of immediate revelation; and that now, in the present dispensation, it is confined to those who have a “knowledge of Christianity”—consequently the heathen, however honest, and sincere, and upright, are necessarily destitute of any “immediate revelation” of the will of God, until they obtain “a knowledge of Christianity!” But Robert Barclay says (Apol. Prop. ii. p. 25): “And if the *inward* and *immediate revelation* of God’s Spirit in the heart, in such as have been altogether ignorant of some, and but very little skilled in others, of these means of attaining knowledge, [viz., Scripture, traditions of churches, or works of creation and providence,] hath brought them to salvation; then it will necessarily and evidently follow, that *inward* and *immediate revelation* is the only sure and certain way to attain the true and saving knowledge of God.”

Would Robert Barclay have written thus, if he had thought that the boon was granted only to certain “chosen instruments?” Would he not have seen that he was thus excluding the main bulk of mankind from a “true and saving knowledge of God,” contrary to his own repeatedly expressed and cher-

ished doctrine? Robert Barclay also (p. 32) expressly says: "The third thing affirmed is, That by the Spirit, God *always revealed* himself to His children." Are not all mankind His children, and have they not all an *equal* share in His saving mercy and loving kindness, if they forfeit it not by their own disobedience?

In another place, (Props. v. & vi.,) Robert Barclay, speaking of the visitation offered to "every man," whether "Jew or Gentile, Turk or Scythian, Indian or barbarian, of whatsoever nation, country, or place," during which visitation "it is possible for them to be saved, and to partake of the fruit of Christ's death,"—adds: "Secondly, that for this end, God hath communicated and given unto every man a measure of the light of His own Son, a measure of grace, or a measure of the Spirit, which the Scripture expresses by several names; as sometimes, of the seed of the kingdom; the light that makes all things manifest; the Word of God; or manifestation of the Spirit given to profit withal; a talent; a little leaven; the gospel preached in every creature. Thirdly, that God, *in and by this Light* and Seed, invites, calls, exhorts, and strives *with every man*, in order to save him; which, as it is received, and not resisted, works the salvation of *all, even of those who are ignorant of the death and sufferings of Christ*, and of Adam's fall, both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ inwardly, and by making them partakers of His resurrection, in becoming holy, pure, and righteous, and recovered out of their sins."

Does, then, Robert Barclay say any such thing, as that immediate revelation of the will of the Almighty may not be partaken of by every man, unless by his own fault? Unworthy imputation!

J. J. Gurney, after this, declares to Thomas Hancock (page 43):—

"—that our early Friends were not led into their spiritual views
"of the Gospel, *independently of Scripture*, but in connexion with the
"diligent searching of that blessed book."

There is indeed no doubt that our early Friends were diligent readers of the Holy Scriptures—few men in any age have been more so—and wonderfully clear were they in opening the

sense of them, from that understanding of their contents given them of their divine Master—and highly did they value the Scriptures. Yet George Fox says in his Journal (Leeds Ed., Vol. i. p. 92): “My desires after the Lord grew stronger, and zeal in the pure knowledge of God, and of Christ alone, *without the help of any man, book, or writing*. For though I read the Scriptures that spoke of Christ and of God; yet I *knew Him not, but by revelation*, as He who hath the key did open, and as the Father of life drew me to His Son *by the Spirit*.”

Was not this “revelation,” something “independent of the Scriptures”?

On page 44 of the Memoirs, Vol. ii., J. J. Gurney further tells T. Hancock after the same manner:—

“If we confuse the measure of light bestowed even on the heathen, with the higher influences of the Holy Spirit, if we apply to it those passages of the Scripture which relate to the work of grace, in connexion with revealed religion, we are in danger of losing our sense of the unutterable value of the Gospel of Christ, as the grand instrument of the Spirit in the salvation of sinners.”

Does he not here virtually deny that the Gospel is preached to the “heathen,” or, to use the apostle’s expression, “to every creature under heaven”? Or if he means by “the Gospel of Christ,” the facts stated in the New Testament, glorious and all-important as those facts are, can we unite with him in saying that they are “the grand instrument in the salvation of sinners?” So that in either construction of this remarkable passage, he is clearly at variance with our ancient doctrines—and this, not randomly, or inadvertently; but deliberately and laboriously endeavoring to controvert a supposed error, still quoting Barclay, and twisting him to suit the purpose in view.

In the summer of 1835, the Committee resumed their labours with the author of the “Beacon,” at Manchester. J. J. Gurney says: (Memoirs, vol. ii, p. 53.)

“Isaac Crewdson’s answer to our strictures was before us, and contained much that seemed to evince his continued attachment to the views of Friends. In a private conference he made some further declarations, *which were satisfactory to the Committee*; and these, through my earnest persuasion, were at last reduced by him to writing, handed to the Committee, and recorded in our minutes. They were read to Friends in the Committee of the Quarterly Meeting, and

"afforded, on the whole, so good a hope of reconciliation, that we resolved to quit the scene of action for several months, trusting that, with the Lord's blessing, the swelling billows *on all sides* would *subside into quietness*, and the *mischief* produced by the *controversy* die out and cease."

Mark—not the "mischief" produced by the unsound views spread by the Beacon in the Society, which unavoidably led to the "controversy;" but the "mischief produced by the controversy:" and not that those unsound views thus published were to be condemned and testified against; but that the "swelling billows *on all sides* would subside into quietness," and the "mischief" "*die out and cease*." Would that it were the last time that this doctrine had been preached!

A third visit was made to Manchester in the beginning of the year 1836, (page 63.)

"It was a time," says J. J. Gurney, "of great pressure upon us, for strong were the currents setting in *from opposite quarters*, both of which required to be stemmed."

And page 64:—

"The result of the visit was, first the *decision* of the Committee, (reported to the Monthly Meeting,) *not to recommend disciplinary proceedings on the doctrinal question of the Beacon*; and secondly, to hand Isaac Crewdson their private advice to *withdraw for a time*, from *public ministry*, and from attending the meetings of ministers and elders." * * * * "Whilst I had no unity with the spirit of disaffection and restlessness which marked the course of our dissentient friends, I found it my place, in the whole affair, to *set a strong guard against opposite dangers*; and these I had, from time to time, to press upon the attention of my brethren."

Page 72:—

"When the Committee met at Manchester, in the 9th Month, 1836, we soon learned that, since the Yearly Meeting, our friend Isaac Crewdson had re-commenced and continued his ministerial functions without reserve; and at the same time it was evident, that so far was unity from being restored, that the breach had become wider than ever; so much so as to render it increasingly clear, that principles were at work, on either side, which operated to make the distance between Friends and the dissentients greater and greater." * * "We therefore went to the Monthly Meeting with a simple report of the fact, (already published to the world by Isaac Crewdson's friends,) that the Committee had advised him to desist for a time,

“ from his public ministry, and of the further well known circumstance,
 “ that this advice had been disregarded.”

So far as we can gather from the Memoirs of J. J. Gurney, this was all the complaint brought by the committee officially into the Monthly Meeting, against the author of the “Beacon;” and even this charge appears to have been introduced in a manner which overstepped the requirements of the Discipline, making it necessary for persons accused of faults to be dealt with in the first place by the overseers of the meeting to which they belong, before the case can go even to the Preparative meeting, and *thence* to the Monthly Meeting.

“ No sooner was this report read to the Monthly Meeting, than Isaac
 “ Crewdson’s friends demanded of us a clear declaration of *the grounds*
 “ on which the advice in question had been given. The meeting agreed
 “ to request the Committee to answer the inquiry. We accordingly
 “ withdrew to consider our reply; and then it was that I felt it my
 “ clear duty, decidedly to stand forth in defence of our well-known
 “ principles. I therefore *voluntarily* undertook to give the answer to
 “ the Monthly Meeting. Friends freely accepted the offer. We returned
 “ to the meeting; and, under a measure of *holy anointing*, graciously
 “ afforded, as I believe, for the occasion, I was enabled, quietly, and
 “ with sufficient clearness, to state the grounds of our advice.”

Those grounds are not mentioned in the Memoir as published; but we may rest assured that the unsound doctrines of the Beacon were not among them, from the fact above mentioned, that the Committee had already officially declined to recommend disciplinary proceedings on the doctrinal ground. One thing is very remarkable in the history of this whole case, that J. J. Gurney seems to have had a particular desire to instil the sentiment, that the “*Defence*,” by Thomas Hancock, was an unsound work. The truth of the matter seems to have been, that T. Hancock took his stand on the ground occupied by Barclay, and others of our standard writers; but that ground was felt by J. J. Gurney to conflict so obviously with his own, that they could not both be received as truly representing the faith of Friends. T. Hancock’s work, therefore, valuable, and clear, and cogent as it was, was thrown into the shade, as extreme in its views, incautious in its style, and mistaken in some of its expositions of Scripture truth; while the Beacon was officially shielded from that public and clear doc-

trinal censure, which was due from the church, in consequence of its manifest opposition to our ancient principles, and to shield the rising generation from the danger thus threatening their religious principles. J. J. Gurney had, in the Yearly Meeting of 1836, openly declared himself on this subject a "middle man;" and as openly avowed his belief, that "serious errors" were to be found in the "doctrinal and controversial works" of our early Friends; if we may believe the statement of what transpired at that Yearly Meeting, as printed (from notes taken by members in attendance) and published by John Stephens, 153 Fleet Street, London, and, so far as is known here, not hitherto contradicted. He is there represented as saying, (page 15:) that

"On the subject which particularly agitated the Society at the present time, he did not hesitate to declare that he was a middle man (the Lord forbid that he should be any other!) and this, not (as some had asserted) from indecision, but from a clear conviction that there was great danger, while they were avoiding Scylla, of falling into Charybdis."

What was this "Charybdis?" There was no Hicksism prevailing in England, nor any reasonable prospect of its obtaining foothold there. But there were nevertheless those who were *stigmatized* as verging towards "Hicksism," if not actually "Hicksites;" even such Friends as Sarah L. Grubb, and John Harrison, George and Ann Jones, and Thomas Shillito; who saw that the tendency of the views now widely disseminated, was to promote a real departure, under cover, from our ancient standard.

Again, J. J. Gurney is represented (on page 22,) as admitting, "that in the heat of controversy, and under the fallibility of human nature, they ["early Friends"] had made *some serious errors* in their doctrinal and controversial works. "This could not be concealed; but he saw no ground for discouragement, &c."

At the same Yearly Meeting, Sarah L. Grubb and Ann Jones were each engaged in the ministry in the men's meeting, warning them against the innovations upon our ancient faith—the latter particularly mentioning, that the Lord had a controversy—"a still greater controversy, with those who are seeking to please both parties,—to pursue a middle course." Both these

Friends were afterwards openly reproached in the meeting, in their absence, for their unflinching testimony against error.

It was at the suggestion of Joseph John Gurney—and, apparently, mainly by his instrumentality—that the Yearly Meeting of 1836, issued in their epistle, the declaration on doctrines, which, as is well known in America, was objected to in the Yearly Meeting of Philadelphia of 1837, as containing expressions not in accordance with the sentiments of our primitive Friends. Some portions of it bore the appearance of being almost literal quotations from J. J. Gurney's writings.

It gave great uneasiness to some Friends, who saw the snare that was laid in certain parts of it; but the voice of J. J. Gurney, and of those who controlled at that time the proceedings of the Yearly Meeting, prevailed; so that the document was adopted, committing as it did the Yearly Meeting to an endorsement of one of J. J. Gurney's most objectionable tenets. The passages alluded to are those in which the Holy Scriptures are spoken of as "the *only* divinely authorized record of the doctrines of true religion"—or of the "moral principles which are to regulate our actions"—that "there can be no appeal from them to any other authority whatsoever,"—and that they are "the appointed means of making known to us the blessed truths of Christianity." Truly, we can find no such language as this in the Scriptures themselves; and it seems very much like limiting the Holy One of Israel.

Friends have always truly and fully disavowed any thought of equalling their writings, even the best of them, with the Holy Scriptures; and have with equal truth and fulness, recognized the Holy Scriptures as containing a *divinely authorized record*, for our instruction, of the mind and will of God, of his dealings with his children in past ages, and of the manifestation in the flesh of His only begotten Son, our Lord and Saviour Jesus Christ. But the position, that they are "the only authorized record," was new ground in our Society. Do we not believe that all true gospel ministry is under a *measure* of divine authority? And if, in the pure flowings of the gospel stream, a minister, or other gifted member of the living body, is led to commit to the press the burden of his spirit, is not that a record under a *measure* of the *same* gospel authority? The necessary effect of the declaration alluded to, (and

probably the intention on the part of him who suggested it, and whose influence carried it through the Yearly Meeting of London in 1836,) was to place all the writings of Friends, from the Journal of George Fox and the Apology of Robert Barclay, down to the Journal of John Churchman and the Memoranda, &c. of John Barclay, on no higher level than the promptings of the wisdom and will of man; and thus to deprive them of any authority, as exponents of the principles of true Christianity.

Some months after this Yearly Meeting, the author of the "Beacon," and many of his Friends, resigned their membership in the Society; and were allowed to depart, without any public testimony being borne by the church against them on account of their doctrinal errors.

It was about the time of these agitations in the Society in England, that J. J. Gurney printed for private circulation—though it was afterwards published by others—a work which is passed over with entire silence in the published Memoir; viz: "Brief Remarks on Impartiality in the Interpretation of Holy Scripture." Whatever may have been his occasional avowals of adherence to "the principles of Friends"—and those avowals were frequent, though often couched in ambiguous terms, and sometimes apparently accompanied by a mental reservation—this brief production can scarcely be looked upon by any unbiassed mind, as other than a direct attempt to undermine, in the view of those to whom he addressed it, the authority of our ancient writers, as exponents of what our principles "*ought* to be." It has the appearance of being a *specification* of the charge of "serious errors," stated by him in general terms, in the yearly meeting of 1836. It contains twelve specific charges of what he considered erroneous interpretations of Scripture, on the part of "some persons," and "several writers;" by which a "fictitious and spurious support" has been given to "genuine Quakerism;" and he declared his conviction, "that the sooner such errors are rectified, the better for the growth and prosperity of our little section of the Christian church;" inasmuch as "they are stepping-stones, by which unwary persons may be, in no small degree, assisted in an actual descent into heresy."

Our aim in noticing this work, as well as the productions

already commented upon, is not to undertake the superogatory task of arguing or reasoning against the views advanced by J. J. Gurney, but to endeavour to show clearly the incongruity that subsisted between him and our standard writers.

His first objection is to the interpretation put upon the expression of Peter, (2. Peter, 1. 19 to 21) the "*more sure word of prophecy*;" which he thinks alludes to the Holy Scriptures. It has been fully shown, in a pamphlet published at Manchester in 1838, that the interpretation which he here condemns, was that emphatically applied to it by George Fox, Wm. Penn, Robert Barclay, George Whitehead, Francis Howgill, Samuel Fisher, James Parnel, and numerous others of our early writers; who were *remarkably unanimous* in condemning the sentiment, that the "more sure word of prophecy" alluded to the Scriptures, and in advocating its application to the "Word nigh in the heart,"—the "blessed light of Christ"—the "Holy Spirit, by which the holy men of God gave forth the Scriptures." It would probably be safe to say, that scarcely any one text of Scripture has been, by our ancient writers, more clearly and fully and unanimously interpreted in the manner objected to, than this one.

His second objection is against "the Gospel of Christ," (Rom. i. 16) being, "by some persons under our name," "wrested from its obvious meaning," (which he thinks ought to be confined to the "glad tidings" of the "incarnation, crucifixion, and resurrection," of our blessed Lord Jesus Christ,) and described as "the power of God unto salvation."

Here again J. J. Gurney runs directly in opposition to George Fox, as well as other early Friends generally. George Fox wrote, in 1688, a short paper, "showing the hurt that they did, and the danger they ran into, who turned people *from the inward manifestation of Christ in the heart*;" in which he says: (Journal, Leeds, vol. ii. p. 433)—"In the New Covenant the apostle saith, 'Let him be accursed, that preacheth any other Gospel, than that which he had preached.' Gal. i. 8. Now the gospel that he preached, was 'The power of God unto salvation, to every one that believeth,' Rom. i. 16. And the gospel that was preached to Abraham, was, 'that in his seed all nations, and all the families of the earth, should be blessed.' And in order to bring men to this blessed state, God

poureth out of his Spirit upon all flesh; and Christ doth enlighten every one that cometh into the world; and the Grace of God, which bringeth salvation, hath appeared unto all men, and teacheth Christians—the true believers in Christ—and God doth write his law in the true Christians' hearts, and putteth it in their minds, &c."

George Fox also relates, (Journal, vol. i. p. 160,) an occurrence that took place when he was preaching on this very text. "As I was speaking in the meeting, *that the gospel was the power of God*, and how it brought life and immortality to light *in men*, and was turning people from darkness to the light, this high-flown priest said, the gospel was mortal. I told him, the true minister said, the gospel was the power of God, and would he make the power of God mortal?" &c.

The third objection is of the same character, being directed against the similar interpretation of the Gospel, "by some persons," as signifying "the power of God manifested in the heart;" as in the passage (Col. i. 21 to 23,) where the apostle describes it as "preached to (or in) *every creature under heaven*." J. J. Gurney interprets this, as meaning that

"the glad tidings of salvation had now been proclaimed to every country, or to the world at large. That the Gospel, when the apostle wrote these words, had actually reached *every province* of the known inhabited world, or *Roman empire*, is, indeed, by no means improvable."!

By the following passage from Robert Barclay's Apology, (Prop. v. and vi.,) we may see that he was one of those "some persons under our name," referred to by J. J. Gurney, as misinterpreting this passage, as well as the one mentioned immediately before it. He says (p. 167-8) "Thirdly, this saving spiritual light is the gospel, which the apostle saith expressly is preached in every creature under heaven; even that very gospel whereof Paul was made a minister. For the gospel is *not a mere declaration* of good things, being *the power of God* unto salvation to all those that believe."

The fourth objection is in reference to the text, John i. 9, "That was the true light, which lighteth every man that cometh into the world." J. J. Gurney first accedes to the view that it refers to "the enlightening influence of his [Christ's] Spirit on

all mankind ;” and it would have been well if he had left it there. But he immediately adds, in a very unaccountable manner :—

“ If this be the true meaning of the passage, it follows that Christ “ is here called ‘the light,’ because it is from him that men derive the “ light of an *outward revelation*. The misinterpretation which I wish “ to notice is, that of several writers who appear to suppose that “ because Christ is called the light, (i. e. the enlightener,) he is there- “ fore to be identified with the influence which he bestows ; in short, “ that the light of the Spirit of God in the heart of man is itself actu- “ ally Christ. The obvious tendency of *this mistake* is to deprive the “ Saviour of his *personal* attributes, and to reduce him to the rank of a “ principle.”

It is probable that he had in his view, in these observations, what Barclay says in his Apology (page 143)—“ And foras- much as Christ is called that light that enlightens every man—the light of the world—therefore *the light* is taken for *Christ*, who truly is the fountain of light, and hath his habitation in it for ever. Thus, *the light of Christ* is sometimes called *Christ*, i. e., that in which Christ is, and *from which he is never separated*.” The same view of the subject is held forth in the *state- ment* of the 5th Proposition of the Apology ; in which Barclay says, that God “ hath given his only Son, a light, that whoso- ever believeth in him shall be saved ; who enlighteneth every man that cometh into the world, and maketh manifest all things that are reproveable, and teacheth all temperance, righteous- ness, and godliness ; and this Light enlighteneth the hearts of all for a time, in order to salvation,” &c.

George Fox was preaching at Leominster, on the light of Christ, when he was opposed by priest Tombs, who wished to make it appear, that it was a natural light. (Vol. i., p. 421.) But George discomfited his flimsy reasoning ; and added, “ for that light which I spoke of, was the very same that John was sent of God to bear witness to ; which was the life in the Word, by which all the natural lights, as sun, moon, and stars, were made. ‘ In him (to wit, the Word) was life, and that life was the light of men.’ So I directed the people to turn to the place in their Bibles, and I recited to them the words of John, how that ‘ in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the be- ginning with God : all things were made by him, and without

him was not anything made that was made.' * * * * 'In him was life, and the life was the light of men: and that was the true light, which lighteth every man that cometh into the world.' And Christ saith of himself, 'I am the light of the world;' and bids them 'believe in the light.' And God saith of him by the prophet Isaiah, ch. xlix. 6, 'I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth.' So Christ in his light is saving. And the apostle said, 'The light, which shined in their hearts, was to give them the light of the knowledge of the glory of God in the face of Jesus Christ:' and that was their 'treasure in their earthen vessels.' "

J. J. Gurney's fifth objection is of the same import, viz., against designating Christ as "the anointing;" as he thinks it "identifies him with the enlightening, qualifying influence of the Holy Spirit." This is sufficiently met by what we have adduced already, that Christ is never to be *separated* from his light, in which he dwells in the saints; and this is as far as Friends go, in what J. J. G. calls "identifying him with the influence of the Holy Spirit."

His sixth objection is still of the same character, showing his outward and carnal views of Christ, and his practical discarding of the doctrine, of Christ, by his Spirit, *dwelling in* the hearts of the faithful. He objects to the interpretation which Friends have always given of the expression, "Christ in you the hope of glory;" which words, he says, "are often recited, *by mistake*, as '*Christ within.*'" This, he thinks, is another identification; and he expresses his own belief that the "mystery among the Gentiles, which is Christ in you the hope of glory," was intended by the apostle to refer to the "incarnation of the Son of God:" so that when they received the account of him in faith, Christ became the hope of glory in them. How different this is from the view of Robert Barclay, may be seen in the following extract from the Apology, (page 195,) where, speaking of "Christ, the wisdom and power of God, being *in* and *by* that seed seeking to save their souls," he says:—"This is that universal evangelical principle, in and by which this salvation of Christ is exhibited to all men, both Jew and Gentile, Scythian and barbarian, of whatsoever country or kindred he be: and there-

fore God hath raised up unto himself, in this our age, faithful witnesses and evangelists, to preach again his everlasting Gospel, and to direct all, as well the high professors who boast of the law and the Scriptures and the *outward knowledge of Christ*, as the infidels and heathens that know not him that way, that they may all come to mind the light *in* them, and know *Christ in them*, the just one, whom they have so long killed, and made merry over, and he hath not resisted; and give up their sins, iniquities, false faith, professions, and *outside righteousness*, to be crucified by the power of his cross *in* them, so as they may know *Christ within* to be *the hope of glory*, and may come to walk in his light and be saved, who is that true light that enlighteneth every man that cometh into the world."

Truly, it is no marvel that J. J. Gurney did not approve of Thomas Hancock adducing the spiritual views of Barclay, in opposition to the "Beacon." He saw that if Barclay's doctrines should be allowed full scope, they would conflict with his own, as well as the Beacon's, in case of a defence being made of ancient Quakerism.

His seventh objection is to the use of the word "seed," as applied by many Friends to the inward appearance of Christ in the soul. He alleges that "these mistakes," as above-mentioned, particularly in reference to "Christ the Light," and "Christ within," have "been the means of aiding that tremendous process in heresy, by which the eternal Word, or Son of God, is gradually converted into a mere influence, and finally, becomes nothing at all but *a seed* sown in the hearts of all men." He reasons against the use of the term "seed" applied to the inward appearance of Christ, and against the spiritual interpretation of our Lord's parable of the "mustard seed." In regard to the latter, he says, (page 201):—

"That this parable was intended to set forth the small beginning of *Christianity in the world*, and its subsequent extension and victory, can scarcely be doubted by *any sober commentator*; and we may freely allow that it bears an allusion to the growth in grace of the individual believer in Jesus; but that the mustard-seed is here equivalent to Christ himself, in his inward appearance to the soul, is surely *a notion* without the smallest foundation either in reason or Scripture."

In like manner, he asserts that "the seed which the sower

went forth to sow," "cannot be identical with the light of the Spirit of Christ in the hearts of all men."

Robert Barclay says (Apol. p. 137):—"By this seed, grace, and word of God, and light wherewith we say every one is enlightened, and hath a measure of it, which strives with him in order to save him, and which may, by the stubbornness and wickedness of man's will, be quenched, bruised, wounded, pressed down, slain and crucified, we understand not the proper essence and nature of God precisely taken;" * * * * "but we understand a spiritual, heavenly, and invisible principle, in which God, as Father, Son, and Spirit, dwells; a measure of which divine and glorious life is in all men as a seed, which of its own nature draws, invites, and inclines to God; &c." * * * * "As this seed is received in the heart, and suffered to bring forth its natural and proper effect, Christ comes to be formed and raised, of which the Scripture makes so much mention, calling it 'the new man,' 'Christ within, the hope of glory.' This is that 'Christ within,' which we are heard so much to speak and declare of, every where preaching him up, and exhorting people to believe in the light, and obey it, that they may come to know Christ *in* them, to deliver them from all sin." But by this, as we do not at all intend to equal ourselves to that holy man the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so *neither do we destroy the reality of his present existence, as some have falsely calumniated us.* For though we affirm that Christ dwells in us, yet not immediately, but mediately, as he is in that *seed*, which is in us; whereas he, to wit the Eternal Word, which was with God, and was God, dwelt immediately in that holy man. He then is as the head, and we as the members; he the vine, and we the branches."

But perhaps no writer among us has been more frequent in this use of the term, than our honourable elder George Fox. Towards the latter part of his life he wrote a treatise "concerning the two seeds," in which, among many similar expressions, is the following passage, (see Journal, Leeds, Vol. ii., p. 398): "So it is not the first birth's talking of the words of Christ, the Seed; in whose mouth the Word of God doth not abide; *that* makes an outward profession, like the Jews, who killed and persecuted the prophets, and crucified Christ, the

Seed, and substance of the law and prophets, which the Jews professed in words, but they denied Christ, the Seed and life. And all Christians (so called) that profess the Scriptures *in words*, and are *not in the Seed*, Christ, are in the confusion, and are like the Jews; and so, neither Jews nor Christians are blessed, except they be *in Christ, the Seed of life*."

George Fox, also, in his last sickness, in the immediate prospect of dissolution, exclaimed to some who visited him: "All is well! the seed of God reigns over all, and over death itself. And though I am weak in body, yet the power of God is over all, and *the Seed* reigns over all disorderly spirits!" Glorious and heavenly experience! Yet J. J. Gurney considers that though Geo. Fox "unquestionably then felt the Saviour predominant in his soul by the *influence* of the Holy Spirit" [not, as he might have more fully said, by his holy *presence* indwelling there,] "nevertheless it is an undesirable practice to call Christ 'the seed' without the additions" affixed in Scripture.

Isaac Penington is a companion with Geo. Fox and R. Barclay, in coming under the censure of J. J. Gurney in this respect; for (to mention a single instance out of many,) he says in a short treatise on "The Kingdom of Christ," &c., (Works, Vol. ii., p. 143,) "Christ's kingdom, God's kingdom, the kingdom of heaven, (for they are all one and the same,) is that *seed* of eternal life which God hath hid in the hearts of the sons of men, whereby He gathereth them back to himself, bringeth them under the yoke of his government, ruleth over them, and reigneth in them. *This kingdom* is likened to a grain of *mustard seed*, for its smallness; to a pearl, for its riches, value, and worth; and to leaven, for its spreading nature." (See also, Works, Vol. ii., p. 482: "For though this principle be all life, yet it is at first but as a seed," &c.)

In addition to the foregoing testimonies, it may be mentioned, that in the famous dispute between some students of divinity (so called,) at Aberdeen, and Robert Barclay and Geo. Keith, the subject of "the seed," as understood by Friends, formed a prominent feature; the students denying it, and the Friends maintaining it; and George Keith (who was then a zealous and able advocate of the truths of the gospel,) brought forward *Clemens Alexandrinus*, as saying,

“that Christ compared himself to a grain of *mustard seed* in his inward appearance in men’s hearts.”

J. J. Gurney’s eighth objection is to the construction put on the saying of our Saviour to Peter: (Matt. xvi. 15 to 18)—“Upon this rock will I build my church, &c.,” alluding to that divine sense, or immediate revelation of Himself in the mind of Peter, which enabled him at that time livingly to confess, from a blessed and infallible conviction, “Thou art the Christ, the Son of the Living God.” J. J. Gurney intimates, that “this rock” was intended by our Lord to refer to the mere *fact acknowledged* by Peter at that time, of Jesus being “the Christ, the Son of God.” How flimsy would be the foundation of a church “built” upon *such* an acknowledgement—a mere verbal avowal of a belief in that great and all important truth—without a measure of the same blessed revelation of it from the “Father which is in heaven!” The real interpretation, however, put upon this passage by our early Friends, is not exactly what J. J. Gurney states the objectionable view, in his estimation, to be. He takes hold here of a sentiment that the rock alluded to in the text is “*revelation*” merely; and against it he urges his own opinion on the other extreme, viz., that it is an *acknowledgement* of the *incarnation of Christ*, &c. Friends, however, in their understanding of the passage, occupied a ground between the two; believing that Christ, as he is inwardly revealed to the faithful, becomes their rock and their fortress, their high tower and their deliverer, the foundation of their hope and faith, and the authority of their assemblies; so that a church thus established hath a living foundation, against which the gates of hell can never prevail.

George Fox (Doctrinal Works, p. 999,) says in reference to this subject: “Now here you may clearly see that Christ doth not build his church upon Peter, as a man of flesh and blood, or that which flesh and blood reveals; but upon that Rock which flesh and blood had not revealed unto Peter, but the Father which is in Heaven. And so I say again, it is clear, that Christ doth not build his church upon Peter and his outward name, as a man of flesh and blood; nor upon that which flesh and blood may reveal, or did reveal unto Peter; but he builds his church upon *that Rock which the Father which is in heaven hath revealed* to Peter, which was, *Thou art the Christ*,

the Son of the living God. This is the Rock and foundation that the true church is built upon, Christ who bruises the serpent's head, and destroys the devil and his works; so that the gates of hell cannot, nor shall not, prevail against Christ's church, and Him the Rock and foundation, which his church is built upon." * * * * * "Therefore they that do succeed Peter, it must be in that which the Father revealed from heaven, (to wit,) thou art Christ the Son of the living God—upon this rock will I build my church; &c.," * * * * * And page 1000: "Christ's church is not built upon such things, [as flesh and blood may reveal,] but the Rock which is far above them, which the Heavenly Father revealeth, and hath the glory of it, who is blessed forever, Amen!" * * * * * "And the apostle tells the church of Christ, speaking of Israel, How that 'they did all drink the same *spiritual drink*, for they drank of that Rock that followed them, and that Rock was Christ.' So he did not say it was Peter, nor any outward man."

J. J. Gurney's ninth and tenth objections are in regard to "the name" of God and of Christ, in many instances being considered by Friends to refer to "his power;" as when the apostle Peter declared (Acts, iv. 9, &c.) that the cripple was made whole "by the name of Jesus Christ of Nazareth," and added that "there is none other name under heaven given amongst men, whereby we must be saved;" and likewise when our Saviour encouraged his disciples by the promise, "Whatsoever ye ask the Father in my name, he will give it you." (John, xvi. 23.)

In reference to this latter text, the utter weakness and absurdity of J. J. Gurney's reasoning is "too obvious" to need more than a presentation of it to the reader. He says, (and it seems almost irreverent to repeat it, were it not for the *necessity* of showing the fallacious and flimsy nature of his view of prayer:) (p. 203.)

"The meaning of such passages is too obvious to admit of dispute. If we may venture to illustrate the subject by a reference to the common intercourse of life, (!) it may be remarked, that to ask a favour of A, *in the name of B*, is to *make use of the authority or interest* which B has with A, *in order to obtain* that favour. Thus, to pray to the Father, in the name of Jesus, can surely be nothing else than to offer our petitions to God on the authority of Jesus, and to plead his

"interest with the Father; or, in other words, *to pray in sole dependence on his all-availing mediation.*"

And he almost immediately asks :

"Does it not tend to deprive us of this privilege, to assert, that to pray in the name of Jesus, means only to pray under the influence of the Spirit of Christ?"

And, again, he asks, apparently without perceiving how he thereby shuts out the poor heathen, and those who never outwardly heard the name of Christ, from any availing prayer :—

"Why should we countenance a gloss which cannot fail to encourage *the notion*, that *prayers which contain no reference*, either expressed or implied, *to the mediation of Christ*, are nevertheless *acceptable*, because they are still offered, *as it is supposed*, in the name of Jesus?"

Many are the instances which might be brought from our early writers, evincing that they considered the power of God to be implied by the expression of his "name;" but for the sake of brevity we will take a single short one from Robert Barclay: (Apol. p. 433:) "Now the *name of the Lord* is often taken in Scripture for something else than a bare sound of words, or literal expression, even for *his virtue and power*, as may appear from Psalm, liv. 1; Canticles, i. 3; Proverbs, xviii. 10: and in many more. Now, that the apostles were by their ministry to baptize the nations *into this name, virtue, and power*, and that they did so, is evident by these testimonies of Paul above mentioned, &c."

John Crook is also very clear on this subject to the same tenor, in a Declaration of Faith, issued by him in the year 1663.

J. J. Gurney's eleventh objection is against the spiritual view which true Friends have always taken of the "body and blood of Christ." His own view, as expressed on pages 204, 5, and 6, is totally irreconcilable with the doctrine which runs uniformly through the pages of Fox, Penn, Barclay and Pennington. Speaking of Christ's manifestation in the flesh, he says:—

"*To believe in the Son of God, as he was thus made manifest, and to eat the bread of life*, are evidently mentioned as *one and the same thing.*"

The “devils also believe, and tremble;” we are told in Scripture. Do the devils then *eat the bread of life*, as it would follow from the above declaration, while the poor, sincere-hearted Indian, or native of the wilds of Africa, who never outwardly heard Christ’s name, is deprived of that inestimable food? How awful are such carnal reasonings of human learning and wisdom on the mysteries of religion!

Again, he says that, on a careful examination of the passages of Holy Scripture which speak on this subject:

“It will be found that *the flesh always means his human body*—that body which was born, died, and rose again; and *that his blood always means his very blood*, which was his natural life, and which was actually shed for the remission of sins.”

But, in answer to his own question, how we are to eat this flesh, and drink this blood, his reply (knowing as he did that he must, in some sort, place a spiritual character upon it) shows the confusion inevitably entangling those, who attempt to reconcile and adapt to each other, things that are incongruous, as the *spiritual* eating and drinking, of purely *natural* flesh and blood. He is compelled to acknowledge that “no *literal* eating or drinking is intended,” and sadly stumbles in the vague avowal,

“that the inward feeding on him who is the bread of life, on his flesh and on his blood, is an effect produced by the quickening influence of the *Holy Spirit*.”

Truly may it be said, that this explanation leaves us as much in the dark as it found us, in relation to this all important subject. He then puts another question:—

“What, then, is the *erroneous interpretation* of it to which allusion has been made? It is that which, as I conceive, spiritualises the passage in the *wrong place*, and regards our Lord’s doctrine as *metaphorical not merely with respect to eating and drinking, but with respect to his own flesh and blood*.”

We find a passage somewhat similar to the above extracts, in a letter written by him in 1844, and quoted in the *Memoirs*, vol. 2, p. 450; in which he says, in speaking of the atonement:

“Never was that atonement more precious to my soul than at the present time; and I think it peculiarly important to fix it in the mind,

“that the blood of Christ, frequently mentioned as it is in Scripture, and which is to be sprinkled on the heart by faith, is never so mentioned as to be capable of being itself spiritualised. It is *literally* and truly *the blood which was shed on Calvary* for the sins of the whole world, and which is precisely tantamount to the Saviour’s *natural life*, which was offered up on the cross as a sacrifice, acceptable, well-pleasing to God.” * * * * “In various passages of the New Testament, which speak of this blood—of our drinking it—of our being sprinkled by it—of our washing our robes in it, &c., the *metaphor lies*, as I apprehended, *not in the ‘blood,’ but in the drinking, sprinkling, washing, &c.*”

No wonder that, with all the wisdom of the schools, J. J. Gurney stumbled in attempting to elucidate this deep spiritual doctrine. Robert Barclay says, in the beginning of the 13th Proposition of his Apology: “The communion of the body and blood of Christ *is a mystery* hid from all natural men, in their first, fallen, and degenerate state, which they cannot understand, reach to, nor comprehend, as they there abide; neither, as they there are, can they be partakers of it, nor yet are they able to *discern the Lord’s body.*”

For a clear elucidation of this important subject, we cannot do better than follow up what Robert Barclay has set forth, and which he fully sustains by abundant proofs drawn from Holy Scripture.

(Page 446.) “The body then of Christ, which believers partake of, is *spiritual*, and *not carnal*; and His blood, which they drink of, is pure and heavenly, and *not human* or elementary; as Augustine also affirms,” &c. * * * * “If it be asked then, what that body, what that flesh and blood is? I answer; it is that heavenly seed, that divine, spiritual, celestial substance, of which we spake before, in the fifth and sixth propositions. This is that spiritual body of Christ, whereby and through which he communicateth life to men, and salvation to as many as believe in Him, and receive Him; and whereby also man comes to have fellowship and communion with God. This is proved from the 6th of John, from verse 32 to the end, where Christ speaks more at large of this matter than in any other place; and indeed this evangelist and ‘beloved disciple,’ who lay in the bosom of our Lord, gives us a more full account of the spiritual sayings and doctrine of Christ than any other; and it is observable, that though he speaks nothing of the cere-

mony used by Christ of breaking bread with His disciples, neither in his evangelical account of Christ's life and sufferings, nor in his epistles; yet he is more large in this account of the participation of the body, flesh, and blood of Christ, than any of them all. For Christ, in this chapter, perceiving that the Jews did follow Him for love of the loaves, desires them to 'labour not for the meat which perisheth, but for that meat which endureth for ever:' but forasmuch as they, being carnal in their apprehensions, and not understanding the spiritual language and doctrine of Christ, did judge the manna, which Moses gave their fathers, to be the most excellent bread, as coming from heaven; Christ, to rectify that mistake, and better inform them, affirmeth, first, That it is not Moses, but His Father, that giveth the true bread from heaven, (vs. 32 and 48.) Secondly, This bread He calls Himself, (v. 35,) 'I am the bread of life,' and (v. 51,) 'I am the living bread which came down from heaven.' Thirdly, He declares that this bread is His flesh, (v. 51,) 'The bread that I will give is my flesh; and, (v. 55,) 'For my flesh is meat indeed, and my blood is drink indeed.' Fourthly, The necessity of partaking thereof, (v. 53,) 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' And, lastly, The blessed fruits and necessary effects of this communion of the body and blood of Christ: (v. 33) 'This bread giveth life to the world,'—(v. 50,) 'He that eateth thereof dieth not,'—(v. 58,) 'He that eateth of this bread shall live for ever,'—(v. 54,) 'Whoso eateth this flesh, and drinketh this blood, shall live for ever,'—(v. 56,) 'And he dwelleth in Christ, and Christ in him,'—(v. 57,) 'And shall live by Christ.' By this large description of the origin, nature, and effects of this body, flesh, and blood of Christ, it is apparent that it is spiritual, and *to be understood of a spiritual body, and not of that body, or temple of Jesus Christ, which was born of the Virgin Mary, and in which He walked, lived, and suffered in the land of Judea; because it is said, that it came down from heaven, yea, that it is He that came down from heaven.*" * * * * "And to put the matter out of doubt, when the carnal Jews would have been so understanding it, He tells them plainly, (v. 63,) 'It is the Spirit that quickeneth; the flesh profiteth nothing.' This is also founded upon most sound and solid reason; because it is the soul, not the

body, that is to be nourished by this flesh and blood." * *
 * * "That this body, and spiritual flesh and blood of Christ, is to be understood of that divine and heavenly seed, before spoken of by us, appears both by the nature and fruits of it. First, it is said, 'It is that which cometh down from heaven, and giveth life unto the world:' now this answers to that light and seed, which is testified of, John i., to be the light of the world, and the life of men.' For that spiritual light and seed, as it receives place in men's hearts, and room to spring up there, is as bread to the hungry and fainting soul," &c. * * *

"If it be asked, How and after what manner man comes to partake of it, and to be fed by it? I answer in the plain and express words of Christ, 'I am the bread of life,' saith He; 'he that cometh to me shall never hunger, and he that believeth in me shall never thirst.' And again, 'For my flesh is meat indeed, and my blood is drink indeed.'"

Robert Barclay's accompanying and subsequent remarks on this subject, omitted here for the sake of brevity, are of great practical instruction, and worthy to be commended to the attention of every soul hungering and thirsting after righteousness. The great interest and vital importance of this doctrine will warrant our quoting, in addition to what has been already adduced, the testimony of Isaac Penington; who knew from living experience what it is to partake of the heavenly supper—what it is to be nourished by the bread and water of life. He says, in "A Question to the Professors of Christianity," &c., (Works, Vol. III. p. 52): "Can outward blood cleanse the conscience? Ye that are spiritual, consider. Can outward water wash the *soul* clean? Ye that have ever felt the blood of sprinkling from the Lord upon your consciences, and your consciences cleansed thereby; did ye ever feel it to be outward? It is one thing what a man comprehends in the way of notion from the letter concerning the things of God, and another thing what a man feels in spirit." * * * *

(Page 57.) "He that knoweth the substance, the seed of the kingdom, the birth of the Spirit, knoweth the flesh and blood which is of the Seed. And this flesh is flesh indeed, this blood is blood indeed, even the flesh and blood of the Seed's nature; but the other was but the flesh and blood of our nature, which He honoured in taking upon Him; in which He did the

will, in which He offered up the acceptable sacrifice; but yet did not give the honour from His own flesh and blood to it. For the flesh and blood of our nature was not His own naturally, but only as He pleased to take it upon Him and make it His. But that whereof He formeth us, and which He giveth us to eat and drink, is the flesh and blood of His *own nature*; and this was it wherein was the virtue, and wherein is the virtue, life, and power for ever."

Isaac Penington being attacked for what he had thus written, afterwards wrote a piece in defence of it; in which he says: "The drift of all those queries in that book, was not to vilify the flesh and blood of Christ, by representing it as a common or useless thing; but to bring people from sticking in the outward, to a sense of the inward mystery; without which inward sense and feeling, the magnifying and crying up the outward doth not avail." * * * * "This query, 'Can outward blood cleanse the conscience,' &c. ? doth not necessarily, nor indeed at all, infer that the blood of Christ, as to the outward, was but a common thing, or useless," &c. And he afterwards quotes Christ's own exposition of the matter: (ver. 63 :) "'It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak to you, they are Spirit, and they are life.' As if," adds I. Penington, "He had said, I am speaking of the soul's food; I am speaking of the heavenly bread; I am speaking of Spirit and life; I am speaking of the mystery, which ye look upon and understand as outwardly intended by me, and so miss of the mystery of the Spirit, wherein is the quickening virtue, and look only at the outward body or flesh, which, without the Spirit, profiteth not, nor ever can profit man."

J. J. Gurney's twelfth objection is against the spiritual interpretation of the text, (Hebr. ix. 27, 28,) referring to the coming of Christ "a second time, without sin, unto salvation." He alleges that this second coming "is nothing more nor less than his future coming in glory to judge the quick and the dead;" and thinks it a "mistaken impression," which has led "some persons" to "apply this passage to the coming of Christ, by his Spirit, for the refreshment and edification of his church."

It will not be needful, on this subject, to do much more than

adduce the testimony of Joseph Phipps in his "Original and Present State of Man;" (Philad., 1836, page 171;)—"To this essential internal grace, power, and Spirit of God, the apostles called and pressed their hearers, as well as to the belief of the outward advent and process of the Messiah then past. They taught them, that 'Christ was once offered to bear the sins of many, and unto them that look for him, shall he *appear the second time*, without sin unto salvation.' This second appearance of Christ, *we do not understand* to intend *his coming to judgment* at the great day of general decision; for then he will come both to determine the final state of the righteous and unrighteous; not to salvation only, but to condemnation also. But this second appearance is in order to the salvation of those who look for him to that end. Accordingly, the apostle thus prays for the believers: 'The Lord direct your hearts into the love of God, and into the patient waiting for Christ;' and he describes the Corinthians as 'waiting for the coming,' or renewed appearance, 'of our Lord Jesus Christ.'"

Of the same mind was Isaac Penington; as may be seen in a treatise called, "The Holy Truth and People defended," (Works, vol. iii. p. 266,) in which he says:—

"Doth he not inwardly appear, without sin to salvation, to those who have waited for, hastened, and come to the inward day? Doth not Christ appear without sin to salvation inwardly in the day of his Spirit? Is not salvation then witnessed for walls and bulwarks? &c."

Joseph John Gurney, it must have been seen from what we have now adduced, has in these "brief remarks" placed himself in a position directly opposed, on those subjects, to our ancient standard writers, Fox, Penn, Barclay, Penington, and others, who are included under the designation of "some persons under our name,"—"some writers," &c. He considers their interpretations, above-mentioned, as "dangerous errors," and "spots in the religious profession;" though "by no means indicating an unsound faith in those who have been *betrayed* into" them; and he winds up the whole view, by a remark apparently intended as setting these writers aside, on the assumption ~~that~~ ^{that} their works are fraught with errors and defects. He says, Page 208:—

"Were I required to define Quakerism, I would not describe it as the

“ system so elaborately wrought out by a Barclay, or as the doctrine and
 “ maxims of a Penn, or as the deep and refined views of a Penington;
 “ for *all these authors have their defects*, as well as their excellencies; I
 “ should call it, the religion of the New Testament of our Lord and
 “ Saviour Jesus Christ, without diminution, without addition, and with-
 “ out compromise.”

Melancholy is the consideration, that one occupying—yea, continuing to occupy, long after these things were written—so prominent a place in the Society of Friends, should have so far departed from their principles—if indeed he ever knew and owned them aright—as to bring such charges against those deeply experienced Christians! And solemn is the warning which it holds forth to us, to beware of “philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.” Well might Isaac Penington exclaim, in a sense of the fallacy of the pride of man: “O, living eternal Power! how is thy mighty presence and appearance veiled from all that look for it in any way of man’s observation, or judge it with the eye of man’s wisdom! Verily thou art a God that hast hid thyself from the earthly spirit in its utmost wisdom; yea, in its utmost search after the knowledge of, and in the midst of, the highest profession of religion! Which of the wise, which of the scribes in this age, can discern any of the paths, or so much as one of thy footsteps?”

In passing through the first volume of the *Memoirs*, various instances of more or less obvious deviation from the goodly practices of Friends—some of them very glaring—meet the view of the reader; not a few of which have been noticed in the preceding pages. The second volume likewise contains similar instances of departure, even after J. J. Gurney’s return from America; perhaps the most conspicuous being the constant use of the term “Sabbath,” applied to the first day of the week; and the very frequent practice, when out on “religious service,” of preceding his ministerial offerings by the reading of the Scriptures. The Society of Friends are behind no people in a true heart-felt esteem for the Holy Scriptures, and desire that all should be thoroughly and livingly acquainted with the precious, instructive, and consoling matter contained therein. But it has always been their conviction, that the spring of gospel ministry is to be kept pure from any mixture

from without—free from the workings of the human imagination—and independent of any thing that might be gathered in man's own activity and zeal, even from the pages of Holy Writ. They have therefore sedulously guarded their meetings for divine worship, from any adjuncts which might seem to open a door for the entrance of what might be mistaken for the pure gospel spring. And earnestly as they encourage all to a diligent and serious perusal of the Scriptures of Truth at proper times and seasons, they have nevertheless believed it right to avoid the danger of mixing them with the worship of Almighty God, by entirely excluding the reading of them from their assemblies for that solemn purpose.

But we find J. J. Gurney very often making use of them in the religious opportunities which he held in several journeys on the continent of Europe during the latter years of his life, even when bearing the credentials of the church. He was also in the practice of mingling, in such opportunities, other matters, of more or less interest to himself and others, but entirely irrelevant to divine worship, and calculated to lead on the mind into a fire of its own kindling, in which the enemy had a great advantage, to persuade into a belief that this warmth of natural feeling was the true zeal of the gospel.

Instances of both these inconsistencies may be seen in the second volume of the *Memoirs*, at pages 275, 276, 280, 299, 327, and 328, 344, 349, 350, 356, 359, 373, 409, and probably many others. It may be said in extenuation, that these were not settled meetings of Friends, but only occasional religious opportunities. This, however, does not remove the objection, or render such a practice consistent in itself, or safe as a precedent. Once let the practice be allowed in such occasional opportunities, and the door would soon open for admitting it into our regular settled meetings.

We have now had a tolerably complete view of the doctrinal sentiments of J. J. Gurney, adverse to those always acknowledged by the Society of Friends; having followed the gradual development of them, as we find them in his successive writings, until near the period of his entering on that disastrous visit to America, which has been the cause of so much sorrow and distraction in the Society. A large amount of doctrinal matter has been produced, in order to show that the unsatisfactory

statements were not mere slips of the pen, or accidental oversights, or verbal differences in expression or language, or ideas of an ephemeral character, giving place subsequently to more mature and more correct sentiments; but that they were, in general, the expressions of his deliberate judgment. While, however, this amount of doctrinal matter has been so extensive as possibly to have proved tedious to some readers, it may be safe to say, that perhaps not one-tenth part of the evidence has been brought forward, of sentiments, expressions, and practices, inconsistent with true Quakerism, that might have been adduced to corroborate our positions, were it not that it would have involved intolerable prolixity. It is true that there is, in his voluminous writings, much to be met with of a conflicting character, and that seems at times to contradict in some degree these unsound views; particularly in those portions of the sixteen manuscript volumes of his journal, &c., which the editor has thought fit to incorporate into the *published* Memoir. There are even frequent expressions of an attachment to the Society of Friends, doubtless sincere, so far as it went; but which appears to have been a conventional attachment—one of *association*—rather than the result of a deep conviction of soul that this Society was the instrument in a very pre-eminent manner made use of in the Lord's hand, (and still designed to be so,) to call back the professors of Christianity from their *undue* dependence on even the *outward truths* of the gospel, and to commend to them the greatly surpassing value and necessity of its inward power and virtue. The occasional statements of sound doctrine on some of the controverted points, seem to have been the product of a more retired thoughtfulness, for a time, and abstraction from the world, or of association with those of deeper experience than himself. But these have by no means been calculated to avert the evil effects of those features, in his publications, against which they appear more or less to militate; nor can they at all shield their author from the responsibility. Even had they done so, as far as those particular sentiments were concerned, and had he in addition expunged from subsequent editions, *all*, instead of a very limited number, of the passages which had specially been pointed out as unsound; there would still have remained that great fault of all; a general tendency, in his writings, to

assume the ground, that the Christian religion is a *science*, to be learned by study and investigation, with a reliance nevertheless on the help of an undefined *influence* of the Holy Spirit through the Scriptures. This feature indeed stands forth with remarkable prominence, distinguishing his productions from those of former writers in our Society, more than any other feature pervading the whole; and is so interwoven in the texture of several of his books, that an entire remodelling of them would have been requisite, in order to clear them from the censure. Yet what was it that he proposed to do, when he was evidently annoyed by the consciousness that a testimony had been raised up in various portions of the Society, against these innovations?—a testimony which he could not control, or soften into silence, because those who maintained it felt that it was a living testimony for the truth of God, against dangerous errors; and again because many of them were beyond the reach of the machinery, (if we may use the expression for the sake of perspicuity,) which had controlled the movements of the body in England, during the Beacon controversy, and subdued the clear testimony against similar errors. We find his proposal on page 496, of the second volume of the Memoirs. It is, that, if furnished by “any Friend of weight and consistency,” with “such passages” as may be deemed unsatisfactory, he will lay those passages before the Morning Meeting in London: and, “in case of that meeting’s not being satisfied with the explanations which [he] may be enabled to offer,” it is his intention “to modify them, or strike them out, or even publicly renounce them, in whole or in part, as the meeting may think proper to advise.” At the same time, he wishes it “to be clearly understood, that [his] sentiments on essential points *are in no degree changed*,” since the date of his earliest publications; and adds, that he trusts “nothing would induce [him] to sacrifice one particle of the truth as it is in Jesus, to please or satisfy any man or body of men whatsoever.” Doubtless, too, he would have required the Morning Meeting to discard the writings of our ancient Friends, as authorities, (or exponents of “the truth as it is in Jesus,”) in judging of his doctrines; in the same manner as, in accordance with his wishes, the Committee in reference to the “Beacon” discarded them at Manchester; confining the comparison (as we have seen above) to the Holy

Scriptures alone, from which all sects profess to derive or to justify their various doctrines. It appears also, by the same page of the Memoirs, and in the same document in which he made this offer, that he took upon himself to judge of the "weight and consistency" of an aged and experienced minister of the gospel, who had already brought forward copious extracts from his writings, contrasting them with the sentiments of our early Friends, and proving their unsoundness. He here puts aside this clear development of the case, by applying to the book the opprobrious observation, "whoso toucheth *pitch*, shall be defiled thereby;" thus casting it contemptuously out of his sight. Was this consistent with that appearance of earnestness with which he made the above proposal? Did he hand the "Contrast," published by John Wilbur in his "Narrative," to the "Morning Meeting in London?" What becomes then of his profession of an "earnest desire to promote harmony and unity," when he was at that very time rejecting a fair presentation of the "unsatisfactory passages" in his works, under the *assumption* that the book was got up in "a wrong spirit," and comparable to "pitch?"

Much importance has been attached, by some of J. J. Gurney's upholders, to the "Declaration of Faith," drawn up by him in 1846, and affirmed before the Mayor of Norwich and two justices of the peace. A glance at it, however, is sufficient to show that a fallacious estimate has been placed upon its value. It was prepared to suit a particular legal occasion; is on several subjects couched in very general terms, which do not meet the points at issue; is altogether silent on a number of subjects on which his writings *had been proved* to conflict with the views of our early Friends; while on others the observations made are even confirmatory of the charges against him.

It embraces six distinct subjects; viz., 1st. The Holy Scriptures. 2d. The Immediate and Perceptible Operation of the Spirit. 3d. Justification. 4th. The Trinity (so called). 5th. The Resurrection. And 6th. The Sabbath.

On the first subject, J. J. Gurney quotes several truly excellent remarks of our early writers; but which by no means reach the case, or meet those unsound views which we have seen to abound in his publications, with regard to the Holy

Scriptures. He also quotes the declaration of London Yearly Meeting of 1836, in which, by his desire, the Bible was declared to be "*the only* divinely authorized record of the doctrines of true religion," or of the "moral principles which are to regulate our conduct," and "*the* appointed means of making known to us the blessed truths of Christianity;" which we have already shown to be new ground in our Society, and at variance with our primitive views. This therefore confirms the charge of his differing from our early writers.

On the second subject, the matter brought forward, so far as it goes, is sound and undeniable, but very general and indefinite in its expression; acknowledging an "*influence* of the Holy Spirit," more or less, granted to all mankind; but carefully avoiding such a recognition of the indwelling of Christ, "the Seed," as we find in Barclay, and which has been set forth in some degree in the foregoing pages. He retracts none of his erroneous sentiments, nor does he approach in any wise to an acknowledgment of the doctrine, that the light wherewith every man coming into the world is enlightened, is "the engrafted word," the "Seed" of the kingdom, "Christ in us the hope of glory," or that the gospel has been preached in, or to, "every creature under heaven." In short, what he says on this subject is principally what we knew beforehand that he did acknowledge—a general doctrine of the influence of the Spirit, going as far (as he has said in another place,) as the Wesleyan Methodists; yet acknowledging also his unity with Friends in their view of the necessity of the direction of the Holy Spirit in the work of the ministry, of the propriety of women's preaching, of the ministry being without money or price, and of "sitting down in silence" for public worship. But when we come to the conclusion of this section, and see that he desires the reader to "compare *Robert Barclay on immediate revelation, universal and saving light, &c.*," we may acknowledge a feeling of astonishment, at the coolness with which he thus designs it to be *understood*, that Barclay's views are in unison with his own! The disingenuousness of such an assumption needs no remark, to those who have seen, in the foregoing pages, how his views repeatedly clash with Barclay, and how he has charged him, on these very topics, with "dangerous errors!"

In treating the third subject, viz., Justification, we find the same disingenuousness, in his quoting E. Burrough, and R. Claridge, as if he were one with them on that doctrine. In his works, he has always put justification before sanctification; and has even asserted, as we have seen, that "repentance has no inherent efficacy to procure salvation;" yet he says here, that he is "one with" R. Claridge, "in his Christian doctrine;" and quotes a *certain portion* of what that writer says, but *not* the part where he declares distinctly, that "*sanctification must of necessity precede our justification.*" E. Burrough is equally at variance with J. J. Gurney's own words; for, in the very extract quoted by J. J. Gurney, E. Burrough confines our justification by the righteousness of Christ, to those who "believe in Christ, and have received him"—"*who have received him within us;*" which receiving within us, or having "Christ within, the hope of glory," we have seen is not according to J. J. Gurney's ideas of correct interpretation of Holy Scripture. In a paragraph, too, of the same piece of E. Burrough's, but *omitted* in J. J. Gurney's quotation, E. B. says, that "none are justified by his [Christ's] death and suffering and blood, without them, but who witness Christ *within* them; for all are reprobates, and to be condemned, and cannot be justified, that have not Christ *in* them." J. J. Gurney also stops at a semicolon, in his quotation from E. Burrough, apparently in order to avoid what immediately follows, viz., "which faith, hath received Christ to *dwell in us.*" How then is it possible for any to believe, that J. J. Gurney was, in reality, one with these ancient worthies, in this doctrine? He affirmed, at the conclusion of this declaration, that "to the best of his knowledge and belief, he had held the same sentiments for more than thirty years."

The fourth subject is that of "the Trinity;"—in treating which, he says he has "never thought it right to make use of this term;" but he does not condemn or retract his frequent use of the equally objectionable epithets, applied by him to the "Three that bear record in heaven," such as "plurality in unity,"—"plurality in essence,"—"personality" of the Father, Son, and Holy Spirit, &c. Our early Friends adhered strictly and undeviatingly to the belief, that "these Three are One," in nature inseparable; and not to be made, in the prying wisdom

of man, subjects of unscriptural speculation, or described as "distinct or separate persons." Thus Isaac Penington says, in "An Examination of the grounds," &c., (Works, Vol. i., p. 358,) "They [Friends] generally, both in their speaking and in their writings, set their seal to the truth of that Scripture, 1 John, v. 7, that 'there are three that bear record in heaven, the Father, the Word, and the Holy Spirit.' That these Three are *distinct*, as three *several* beings, or *persons*—*this they read not*; but in the same place, they read, that 'they are one.'" * * * * "But as for this title of *Sacred Trinity*, they find it not in Scripture; and they look upon Scripture words as fittest to express Scripture things by."

And George Whitehead, in a treatise on "The Divinity of Christ," &c. says, in speaking of disputes with some Presbyterians, "we could not own their *unscriptural* distinctions and terms, touching the Father, the Word, and the Holy Spirit; to wit, of their being incommunicable, *distinct*, *separate persons* or substances; whereas the Father, the Word, and Spirit, are One, not to be compared to corruptible men, nor to finite creatures or *persons* which are *limitable* and *separable*."

The fifth subject of J. J. Gurney's Declaration, is "the Resurrection;" in treating of which, he retracts nothing of his unwarrantable speculations on that mysterious subject; but quotes some general and very safe observations from a declaration of faith put forth by the Society in 1693; with the addition of a single sentence from John Crook, which is as much against him as for him.

The sixth subject is—"the Sabbath,"—in which he endeavours to screen himself from censure on account of his practice of applying this term to the first day of the week, by the excuse that he had in view the simple meaning of the Hebrew word, "cessation from labour." But he takes no notice of the fact, that he is even here applying to an outward division of time, an epithet which, according to the uniform testimony of our early Friends, belongs, in the gospel dispensation, to the *rest in Christ*, graciously vouchsafed to those who have "overcome the wicked one," and are permitted to sit in heavenly places with Christ Jesus. He here again brings forward Robert Barclay, as if he united with him, though it is only to a certain point; for he carefully avoids quoting him in full on

the subject; as it would thereby be very plainly seen, that if he united with Barclay, he would contradict himself.

How then does this Declaration of Faith clear J. J. Gurney from the charge, of discrepancies existing between his published sentiments and those of true Friends? We are constrained to answer, not in a single point of doctrine! It is defective for that purpose, even on those topics embraced by it; while, on many others, it is entirely silent. We need only instance here, the subjects of Faith,—Original Sin, or *guilt* derived from Adam—the Body and Blood of Christ—Prayer—the “Gospel”—the principle of interpreting the Scriptures by the rules of criticism, and the learning of commentators—and the various points included in the “Brief Remarks on Interpretation of Scripture.”

Before concluding, it seems best to consider briefly, the consequences which have resulted from the introduction of this new system into the Society of Friends. There can be little doubt, that, as we have hinted in the early portion of these pages, the ground, in England at least, was in some measure prepared, by the luxury, ease, and formality which had crept in, for receiving such seed as was contained in the publications of J. J. Gurney; and perhaps the growth of that seed was fostered by an untempered zeal on the part of some, against the sorrowful heresy of Elias Hicks; they not duly waiting, in the silence of all flesh, for that anointing of the spiritual eye, which might have enabled them to see that the enemy of all righteousness, who knows how to adapt his several snares, had more goodly looking baits for them, than those coarse and crude doctrines of infidelity, which were repulsive to a people educated as Friends in England generally were: the bait in this case was to be made beautiful, smooth and gilded. The “Beacon” party raised a great and alarming outcry against Hicksism, as if it were invading their own firesides; when, in reality, the danger was of a far more plausible nature, and more perfectly adapted to insinuate itself among such a people. The controversy then raised, it is obvious, was made by J. J. Gurney the occasion of turning aside and suppressing the stand which began to be taken for the pure principles of our fore-

fathers; and of supplanting that tendency, by the "middle" course, which he publicly avowed, and which he knew was necessary, to shield his own doctrines from the censure which they ought and would otherwise have shared, with those of the "Beacon." True Quakerism never did, and never can, make a compromise with error, to save that alive which ought to be given up to condemnation. But this "middle" way was one easy to the uncrucified part, saving it apparently from death, and attracting to it the affection of what was considered "the religious world." The eyes of many members of the Society were dazzled with the learning, the wealth, the associated rank, the public benevolence, the "Christian *graces*," (to use a word of questionable propriety, and of modern introduction among us,) and the appearance of a love and zeal for religion, which were set before them; and which concealed the strong resolution which lay underneath, to modify the doctrines of the Society, and make them more suitable to the popular taste. The influence thus brought to bear upon Friends in England, was very great. Yet there were faithful brethren and sisters, who were sustained of the Lord against that influence; and who were content to give up their names to reproach, for the sake of their testimony to the unchangeable truth, and against the innovations thus to a great extent successfully introduced. Such were George and Ann Jones, Thomas Shillito, John and Lydia Ann Barclay, John Harrison, Thomas Hancock, Sarah L. Grubb, who have now passed to their eternal reward; and others, less known perhaps by name, though no less willing to suffer. There were likewise testimony-bearers from across the Atlantic, who were enabled to bear witness to the truth of what had been known by this people from the beginning. Among these, John Wilbur from Rhode Island, had, in a few letters to a friend, afterwards published by him to whom they were addressed, expressed a clear sense of the dangers threatening the Society, by the recent modifications of doctrine. But the new system spread to a great extent; and the result proved the solid ground of the fear expressed by John Barclay, at the time of J. J. Gurney's proposing the systematic plan of Scriptural study for Ackworth School; that "we stand in danger of having a set of young formalists rise about us, whose

heads are likely to be filled with notions, rather than the nothingness of self."

It became very easy for individuals, who had learned by rote only, the words of Holy Scripture, without the sanctification of spirit, and the deep baptisms, which our forefathers deemed essential, to quote Scripture with great fluency, and to persuade themselves and others that they were qualified to speak as ambassadors for Christ, when perhaps many of them had no part nor lot in the matter. Others, who had been favoured to see into some of the mysteries of the heavenly kingdom, and might have become polished shafts in the Lord's hand, had their attention turned outward by this new system; and while a hot-house growth was promoted, and a great spread appeared of the branches, the true hidden life withered at the root, and leanness entered into the soul. Offerings as ministry were thus cherished, and became exceedingly numerous, which, proceeding not from the fountain of life, were characterized by a multitude of words, often beautifully arranged and expressed, and accompanied by an affectionate fervour. These could not gather to that living spring, where the soul could be truly refreshed and strengthened, and made alive unto God; but tended to the increase of self-activity, and superficial zeal, in the church. It was lamentable that the great flow of this superficial ministry was not checked, but was considered by many as an evidence of increasing life in the body.

In meetings for the discipline of the church, the influence of this system became manifest, in an activity on the part of individuals, whose religious experience, and consistency of life, were by no means such as to qualify them rightly to take part in the Lord's work. In many meetings this self-active spirit gained such ascendancy, that the original ground of our profession, that of waiting for divine direction in all our movements in His service, was much lost sight of, and in some, practically discarded.

In 1837, J. J. Gurney opened to the Yearly Meeting of Ministers and Elders in London, his prospect of visiting America. This brought many Friends into a great strait. Some were faithful to their feelings, in opposition to his proposal; but some yielded to reasoning, or to the fear of man; yet it has been generally understood, that about twenty of the members

of that Select Yearly Meeting, including some of tried worth and deep experience, expressed themselves against the granting of the certificate; and that the clerk acknowledged, in substance, that he had never signed a similar document, under circumstances of such painful disunity. J. J. Gurney came over to America, and found us a harmonious community. But how did he leave us? Distracted in sentiment and feeling, from one end of the land to the other! Many were, in various places, aware of the inconsistency of his published works with the sentiments of Friends; and, when he presented himself among them, cautious as he generally was, not to bring disputed matters into view in his public or private discourses, there was not that solid religious weight, nor that evidence of life in his ministry, which would have been calculated to convince the honest-hearted that their objections to him were groundless. But, on the other hand, many were fascinated, as had been the case in England, by goodly professions and appearances, and outward attractions; and there were also those who put themselves forward in his behalf, in a manner to foreclose opposition or hesitation, and to enable him, if possible, to make a kind of brilliant progress through the country, and carry all before him. His publications were studiously kept out of sight; and the fallacious position was maintained, that as he came among us bearing a clear certificate for religious service, it was not consistent with gospel order to throw impediments in his way, on account of any thing in his published works. It does not seem to be our present business, to follow the sad details of defection consequent upon this extraordinary state of things; nor the extraordinary measures which were taken in many places to promote the ascendancy of the party in his favor; further than, as briefly as possible, to show what has been the result.

In New England, the opposition of many substantial Friends to J. J. Gurney's doctrines, was very decided, and based upon clearly defined doctrinal ground; but was met, on the part of those who had the control of the yearly meeting, (several of whom had already evinced more or less attachment to the "Beacon" party in England,) by a determination to support J. J. Gurney's standing as a Friend, and to put down all opposition thereto. Accordingly, the provisions of their own disci-

cipline (which stood in their way) were trampled upon and disregarded, and irregular proceedings instituted and persevered in, in order to disown from membership, under vague and frivolous charges, the leading members who stood opposed to the doctrines of J. J. Gurney. This has been conclusively shown, as far as regards the case of John Wilbur, in the "Report respecting the division in New England Yearly Meeting," drawn up by the Meeting for Sufferings of Philadelphia, and approved by the Yearly Meeting. That beautiful gospel order which was instituted among this people under the direction of divine wisdom, was thus prostituted to unworthy purposes, by those very hands entrusted with its righteous exercise; and the example has since been followed in other places, with a similar aim. Whilst these irregular disownments were proceeding, the dissension also on the same ground still proceeded in various parts of New England Yearly Meeting; and in a branch of Rhode Island Quarterly Meeting, the advocates of J. J. Gurney, in their eager desire to obtain the control of the monthly meeting of Swanzey, attempted, in an irregular manner, and unauthorized by their own discipline, to force upon the meeting, a clerk subservient to their own views, against the consent of the most substantial portion of the members. By these it was seen to be a crisis of vital moment, and the measure was resisted. In accomplishing their purpose, the party favourable to J. J. Gurney, produced a separation in Swanzey Monthly Meeting, as may be seen in the Philadelphia "Report," above referred to. The separation, thus begun, proceeded, of course, to the Quarterly Meeting—representatives thereto having been appointed by each of the two divisions of the Monthly Meeting—the Quarterly Meeting divided on the question of recognizing the representatives belonging to the respective parties,—and from the Quarterly Meeting it was likewise unavoidably carried to the Yearly Meeting, in 1845. Here, the prevailing portion of the members, partly through ignorance of the real merits of the case, and partly through the plausible and fallacious representations of those who had brought about the separation in the subordinate meeting, arranged themselves on the side of those who had the control by the instrumentality of organized committees, clerks, &c.:—or, in the appropriate words used in a pamphlet, entitled, "Considerations, addressed

to the members of Philadelphia Yearly Meeting," (1846,) "The larger body acknowledged the representatives of the Quarterly Meeting set up [by the Gurney party] in the manner which has been described, and *thus identified itself with the meeting of the Separatists*, and with all the extraordinary measures pursued by the Yearly Meeting's Committee."

The number of those who sustained the true Yearly Meeting of New England, on the original ground of ancient doctrine and practice, was thus comparatively small. This "Smaller Body,"—as it has been styled in order to distinguish it from the *separate*, or "larger body," composed of the adherents of J. J. Gurney,—has been sustained since that time, and enabled to hold the Yearly Meetings in due course, with much true harmony, and with an encouraging sense of the over-shadowing wing of ancient goodness. Though greatly reduced in numbers by the separation, they are compact and united; and a living concern is maintained among them, for the support of the unchangeable standard of truth and righteousness.

There were now, of course, two meetings, each claiming the character of New England Yearly Meeting of Friends—the one, favourable to J. J. Gurney, and committed by their measures to his support as a Friend,—the other, conscientiously opposed to his unsound doctrines. It soon became necessary for the other Yearly Meetings of the Society to make their election between the two, which of them they would recognize as brethren in their annual correspondence—in other words, which they would own, as, in their estimation, the true Yearly Meeting of New England. This was foreseen by the leading members of the "Larger Body;" and promptly provided for by documents, arrogantly *assuming* the character of "the body," and in that capacity a claim to implicit credibility, as if there could be no doubt of the fact; and by active and numerous deputations, constantly visiting the different Yearly Meetings, and endeavouring to influence them by the same positive assumptions, and deceptive representations. "The Smaller Body," on the other hand, as has been well expressed in the pamphlet above quoted, (*viz.*, "*Considerations*," &c.,) "relying on the goodness of its cause, and the omnipotence of an over-ruling Providence, [had] sent forth none to plead in their behalf."

The Yearly Meeting of Philadelphia was early brought into great and serious uneasiness, on account of the modifications of doctrine introduced in the publications of J. J. Gurney; and in several successive documents, directly, or through the "Meeting for Sufferings," earnestly appealed to Friends in Great Britain, to put a stop to the unsound sentiments which they had permitted to be spread abroad in the Society, and warned them of the consequences which they apprehended must ensue. In reply, they received exhortations to love, and charity, and condescension. An "Appeal for the Ancient Doctrines," intended for the information of their own members, and their preservation in the unchangeable truth, and containing a distinct contrast between many of J. J. Gurney's sentiments, and those always acknowledged by true Friends, was published by Philadelphia Yearly Meeting in 1846; yet even this failed to elicit any action in England to arrest the evil.

But this Yearly Meeting, as is well known, on the receipt of the official information of the division in New England, though containing a large number of Friends entirely opposed to the modern innovations, was brought into great difficulty by the desire of many of its members to support the cause of J. J. Gurney, and of others to promote a middle course, in hopes of thus producing peace and reconciliation. It was, however, after some time, enabled to refer the subject to its Meeting for Sufferings; which, in 1849, produced the result of their deliberations, in the detailed "Report on the division in New England Yearly Meeting," which has been already mentioned. Thus far the Philadelphia Yearly Meeting has gone, towards sustaining the opposition to the doctrines of J. J. Gurney; but it has not yet resumed correspondence with that Yearly Meeting, nor officially recognized the "Smaller Body" in that capacity.

Ohio Yearly Meeting was drawn into the same entanglement that thwarted prompt and efficient action in that of Philadelphia; but the open adherents of J. J. Gurney there, in the Yearly Meeting of 1854, no longer able to restrain their desire to be officially united with those of the same sentiments in other parts of the Society, produced a separation, by nominating and appointing a clerk of their own, and holding their

meetings, by adjournments, separate from the rest; and immediately identified themselves with the "Larger Body" in New England, by entering into correspondence with it as New England Yearly Meeting.

In New York Yearly Meeting, the adherents of the "Larger Body" of New England were very numerous, and had the power to control the proceedings; and their Meeting for Sufferings required the subordinate meetings to recognize that party, by taking upon their minutes a list of correspondents appointed by them in New England. In some portions of the Yearly Meeting of New York, objections were made to complying with this requisition, from a conscientious belief that such a step would identify them with that Larger Body. The ruling party, however, being resolute in the determination to accomplish it, pushed matters to an extremity in Scipio Quarterly Meeting; so that Friends who objected saw no prospect of being allowed to retain their religious rights, or even their membership in the Society, but by holding their meetings separate from those in connexion with the "Larger Body." In another of their Quarterly Meetings, (that of Ferrisburg,) a Monthly Meeting had allowed one of their members to marry a member of the "Smaller Body" in New England. This was taken up by the party in power as an offence, and measures were instituted to dissolve the Monthly Meeting, which resulted, of course, in a division throughout that Quarterly Meeting. Those favourable to J. J. Gurney proceeded to disown from membership the Friends of Scipio and Ferrisburg, who were thus standing for the truth. In course of time, these two Quarterly Meetings of sound Friends, believed it right to endeavour to sustain New York Yearly Meeting, free from the interference of those who had fully identified themselves with the New England Separatists, or "Larger Body," and with the adherents of J. J. Gurney elsewhere. They accordingly met in that capacity, at Poplar Ridge, in Cayuga County, New York, in the year 1853; and have continued so to meet annually since that time. It has been repeatedly acknowledged, even by their opponents, that they are a solid body of Friends. Their savour in their own neighbourhood, is that of "life unto life;" many among them being concerned to walk in meekness

and fear, bearing the reproach of Christ for his body's sake which is the church.

Indiana and Carolina Yearly Meetings, swayed by the same plausible representations made to their leading members, and by personal and other influences, have as yet had no public standard raised against these innovations, except to a small extent in one of the Quarterly Meetings in Iowa; so that these two Yearly Meetings stand at present united to the Separatists in New England, New York, and Ohio.

In the Yearly Meeting of Baltimore, which, since the Hick-site separation, has been very small, the control of measures was in the hands of those favourable to the "Larger Body" of New England, except in the Quarterly Meeting of Nottingham; where a living testimony against the prevailing defection, has for several years been maintained, and has gathered strength. In 1854, the ruling party in that Yearly Meeting, who had previously united themselves to the Gurney party in New England, took the further step of recognizing the Separatists of the same party in Ohio; whereupon the sound members, who were not satisfied thus to be involved in the departure from ancient Quakerism, believed themselves imperatively required, in the crisis to which the Society had arrived, to endeavour, few as they were, and weak as they felt themselves to be, to sustain the Yearly Meeting on its ancient ground of faith and practice. They accordingly met by adjournment, separate from the others, held the remaining part of the Yearly Meeting under a solid sense of divine appointment and support, and agreed to meet the next year at Nottingham; which was within the neighbourhood of the families of most of the sound Friends, and where almost the whole Quarterly Meeting were united with them. The Yearly Meeting was accordingly held there in the autumn of 1855, and was felt to be a season of heavenly favour and encouragement.

The Yearly Meeting of London, as might have been expected, recognized the "Larger Body" in New England; partly, as it would appear, on the plea, that possessing the same clerk and outward organization, it must be the same Yearly Meeting with which they had previously corresponded; and partly because the Larger Body had placed itself in its present position of separation, in order to sustain one whose

ministry, and some of whose objectionable writings, had been officially sanctioned in England, and who exerted an extraordinary influence there. When, however, the question afterwards came before London Yearly Meeting, to which of the two Bodies in *Ohio*, it should extend the hand of fellowship, this plea of outward organization was made to give way, (notwithstanding a strenuous effort in its favour,) to the necessity of supporting those who were favourable to J. J. Gurney and the "Larger Body" of New England; though they were known, in this instance of *Ohio*, to be the "smaller" body, and acknowledged not to have been constituted in what was considered a regular orderly manner. Thus the "Larger Body" in *Ohio*, though occupying the same position, in regard to mere organization, as the "Larger Body" in New England owned by London, were publicly disowned as Separatists by London Yearly Meeting, in order to sustain the existing new system, and enable them to continue to support that party in America, which owed its existence to the mission of J. J. Gurney. This sad consummation grieved the spirits of many sound and upright Friends in England; who have as yet seen no way of relief from the inconsistent and dangerous position and alliance, in which they are now placed.

The Yearly Meeting of Dublin, when the subject of the division in New England was presented to it, at first hesitated, and declined to recognize either of the two bodies, until more light and knowledge were obtained on the subject. But the influence of England, and of deputations from the party in America, in time overcame their hesitancy, and induced them to open a correspondence with the Larger Body of New England. The question of *Ohio* has not yet been definitely settled by Dublin Yearly Meeting; having been deferred for a year, at their annual assembly in 1855. An acknowledgment, on their part, of the "Larger Body" in *Ohio*, however consistent with mere outward order and organization, and however certainly desirable, provided they are themselves standard bearers for the truth and against error, would obviously conflict with their present position in relation to New England.

The sad picture now presented, is calculated to bring the feeling mind into sorrow and deep concern. But it will avail nothing to shut our eyes against its reality, and strive to per-

suade ourselves that the difficulty with which we are surrounded is no greater than were some of those under which the Society has already suffered in days past, and that it will die away with the promoters of it. Can we, after perusing the foregoing pages, believe that this is not a fundamental departure? Is it not the duty of each member of the Society, to look at the subject with the greatest earnestness and sincerity, casting away all undue confidence in man, and trusting in the Lord alone, and the guidance of His Blessed Spirit as made manifest in the soul? We see that there is powerfully at work in our midst, a system, both of doctrine and practice, the tendency of which is to carry us back to the corruptions of Christianity, out of which our predecessors were mercifully redeemed; and that the result has already manifested itself, not only in various departures from our well known testimonies, on the part of not a few of its advocates, but even in division and separation from the Society. The present prospect is, that our numbers will for a time be greatly reduced. There can be no true unity between the advocates of J. J. Gurney, and those who feel themselves bound to testify against his system, as at variance with the religion of our forefathers. This discordancy is becoming day by day more manifest, and more fixed and decided; and it must eventually force itself upon the attention of the members, in all parts of the Society, unless there be sections where all are willing to be blindly carried along with the current, and merged in a common mass of defection. We cannot but believe there is still a testimony for the precious unchangeable truth, living in the hearts of a remnant, within the limits of every Yearly Meeting; though in some places it may be much hidden and under great heaviness. Yet many who once had such a testimony, have yielded already to the delusions of the enemy, wherewith he lieth in wait to deceive; and many more may likewise fall by his cunning craftiness, if they make not use of the little strength they have, *while they have it*, to "come up to the help of the Lord against the mighty." One of the insinuations by which the adversary has weakened the hands of not a few, is, that the modern departures, after all, are not of a vital or fundamental nature. May the foregoing developments tend, in some small degree, to dissipate so dangerous an idea! Another snare has been made

of the circumstance, that some of those bodies deeply implicated in the support of the Gurney party, have put forth declarations of faith, (*post factum*,) in which no positively unsound doctrine has been discovered, and therefore it is said to be unjust to charge them with holding unsound sentiments; whatever may have been their official transactions in support of the authors of them, and in reprehension and denial of those who faithfully exposed them. But it must be borne in mind, that these declarations are of a partial character, not covering the ground of departure, nor condemning any error. From the nature of the present case, it is needful—and will undoubtedly be so judged by an impartial posterity—that where there has been a sanctioning, officially, of the standing of J. J. Gurney, either as a minister or as an author, considering the great extent to which his erroneous views have gone forth to the world as the views of Friends, there must be a distinct and unequivocal disavowal and condemnation of these departures from the doctrines and testimonies of our forefathers, and an honest return to the good old way, before the unity can be restored.

Meantime, there can be but one true Society of Friends. The question, which is that one, must be settled, as in the heresy of Elias Hicks, by reference to the doctrines of ancient Quakerism, which are incontrovertibly put in jeopardy. It is not a question of numbers. It can never be rightly settled by calculations of majorities, or by considering who it is, in a certain crisis, that has occupied the table of a meeting as clerk. Such an idea, (and that there have been such ideas put forth, is well known,) in the present state of things is worse than puerile. We *must be* willing to come to the broad doctrinal basis of the difficulty, by allowing the question to have full sway, which portion of those claiming to be the Society, are faithfully and explicitly standing for the ancient landmarks, and opposed to innovations upon them; and which portion are not so standing “for the truth and against error,” but willing to cover up the departures, and consent to the modern system? If we yield our minds to this view of the subject, in faithful obedience to the Divine Light in our hearts, we shall probably not be long without being enabled to discern, that there is yet a people preserved and supported of the Lord, in various parts of this, his heritage, who have not bowed the knee to the image which

has, in our day, been raised among the multitude; but have been strengthened to withstand in the evil day. Though this people may at present appear as a scattered remnant, as "the glean-
ing of grapes when the vintage is done;" yet abiding in their tents, (the Lord himself being their tent and their Rock,) though a thousand may have fallen by their side, and ten thousand at their right hand; it may yet be verified in their experience, that God hath chosen the things which are despised, yea, and things *which are not*, in the superficial view of man, to bring to naught things that are; no flesh being allowed to glory among them, or gain the ascendancy; but the arms of their hands being made strong, by the hand of the mighty God of Jacob.

These will be found to be the true Society of Friends—wherever their lot may be cast—and will be owned by the Father of spirits, as they stand faithful in their allotment, whether they be few or many. "For the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." And his sheep know his voice, and know also the voice of the true sheep, who are abiding in His pastures; and these cannot but have precious fellowship, one with another, and own each other before gainsayers and before the world. No proscriptions of men can frustrate or destroy this fellowship among the faithful. And when these are united in counsel, and in harmonious labour, for the Church's sake, how effective will be their testimony for the truth! How will it then be seen, that one shall chase a thousand, and two put ten thousand to flight! Because the Lord himself shall go before them, and the God of Israel shall be their rear-ward!







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